

The Prophet J. Lorber Predicts Coming Catastrophies and the True Christianity

German Edition

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Abbreviations of Titles Used in this Book

Jakob Lorber

- Gr = Das grosse Evangelium Johannes * = The Great Gospel of John
- Ha = Die Haushaltung Gottes (Die Urgeschichte der Menschheit) = God's Household Management (History of the Origin of Man)
- EM = Erde und Mond = Earth and Moon
- VdH = Von der Hoelle bis zum Himmel = From Heaven to Hell
- Hi = Himmelsgaben = Gifts of Heaven
- Jugd = Die Jugend Jesu (Das Jakobusevangelium) = The Early Years of Jesus (Gospel of James)
- GS = Die geistige Sonne = The Spiritual Sun
- NS = Die natuerliche Sonne = The Natural Sun Schrift =Schrifttexterklaerungen = Interpretation of the Scriptures
- BM = Bischof Martin = Bishop Martin

Gottfried Mayerhofer

- Pr = Predigten des Herrn = The Lord's Sermons
- LGh = Lebensgeheimnisse = Life Mysteries
- SGh = Schoepfungsgeheimnisse = Mysteries of Creation

*The ten volumes of the Great Gospel of John contain disclosures made by Jakob Lorber only. In the 11th volume, pages 225-339 contain disclosures also made by Lorber, pages 1-224 those of Leopold Engel.

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Kurt Eggenstein

ABOUT THE BOOK . ..

Over one hundred years ago, predictions were made about the universe, the phenomena of the atoms and all physical elements. From 1840 to 1864 a man living in Graz, Austria, heard what he called the "inner word". He was a music teacher who studied the Bible as well as the works of such men as Emmanuel Swedenborg.

When his call came, he wrote daily, producing twenty-five volumes of almost five hundred pages each, the total of which present an overwhelming evidence of comprehensive knowledge.

His writings in this book inform us about the real teaching of Jesus Christ, or what has come to be called "The New Revelation". In essence, Lorber's messages enlarge upon the Holy Scriptures and set down God's eternal plan of the universe, His purposes for man, and the great Doctrine of His Love.

This present book, translated from the German, and coming from Jakob Lorber's obedient and devoted recording, contains significant and deep interpretations, detailed facts on subjects of astronomy, biology, natural science, cosmology, and prophecy.

That Lorber's prophecies about the end time catastrophies in the present century have to be taken seriously is based on the fact that most of his predictions are precisely confirmed by our modern scientists,

astronomers, and by scientific research. Indeed, convincing proof has been given that these messages from a world beyond our natural world are genuine. Further, Lorber predicts that there will not be a nuclear war but that, after evolving catastrophies, planet earth will survive. Thus this mystic and prophet greatly increases our natural curiosity as to what will happen in the future of mankind.

ABOUT THE AUTHOR ...

Kurt Eggenstein is the pseudonym of the author of eight books and some forty published articles. In this, his most recent book, his life-long interest in the spiritual realm of life and his qualifications as a gifted writer are reflected both in his comprehensive presentation of material and the obviously dedicated work which preceded it.

A native of Germany who lives in Mannheim, Kurt Eggenstein founded practical theories and fundamental knowledge which he has successfully communicated to students at German universities and to a wide range of the readers of his books.

In 1979, in cooperation with the Lorber Gesellschaft (Society) in Bietigheim, Germany, the then Valkyrie Press published Eggenstein's book, 'THE UNKNOWN PROPHET JAKOB LORBER - A PROPHECY AND WARNING FOR THE NEAR FUTURE.' This work represented his first book published in an English translation. Now, six years later, as Valkyrie Publishing House, we offer his second book, also published for the first time in the English language.

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Introduction: New Revelation by Prophets?

More and more people are beginning to sense these days that the many different changes which have occurred within just a few years on our earth cannot be considered to be merely temporary by nature. Jobs thought to be secure for ever a few years ago have since been lost in their millions all over the world. All the efforts made to get rid of unemployment have proved unsuccessful. In many countries the value of the local currency is melting away like snow in the sun. A shortage of raw materials and energy resources is beginning to show itself. In consequence of this, developing countries no longer ask for help but

demand it. As well as tension between East and West, we now have a new field of tension in the North-South dialogue. Science and technology appear to be losing control of the synthetic world they have created. An absolute flood of poison has spread over the earth, and new events are constantly coming up to alarm the population. Enthusiasm over progress, the notion that nothing must be allowed to stand in its way, has faded and the mood has changed. Worry and concern for the future are spreading. The safety net provided by social services is being stretched to breaking point, with gaps already appearing. The standard of life has improved surprisingly quickly, yet discontent, envy and hatred continue to prevail. Spiritual and moral values are breaking down. Terrible acts of violence are becoming overwhelming. Within a single decade, a change previously undreamed of has occurred in the churches. The exit of the young generation from the churches is practically complete. At the same time, materialism is spreading over the whole world to a degree never before recorded in the history of mankind. More and more people are growing thoughtful and asking themselves if the constant increase in natural disasters such as earthquakes, floods, droughts, hurricanes and climatic changes are the beginning of a deeply ominous trend.

In this situation, with the economic, social and religious scene changing more and more, a prophetic message from the 19th century is presented to the people of the industrial age, a message that claims their attention. Convincing proof has been given that this message from a world beyond our natural world is genuine. It has a number of aspects and makes it clear beyond doubt that mankind faces a turning point in time and that terrible disasters will come upon the inhabitants of the earth. The disclosures made also contain an urgent warning for modern man to abandon the path of theoretical and practical materialism. Before the worldwide catastrophe occurs, modern man is once more offered the true teaching of Jesus, as originally given to the apostles, in its true, unadulterated form, through the prophet Jakob Lorber.

Generally speaking, the message brought by Jesus has lost significance for the people of the industrial age. There are many reasons for this, which will be discussed later. Many have completely lost any relation to the transcendental; with others, some religious substance is still there, but their faith lacks solid foundations. Belief in what the Church has to say has been seriously undermined. For too long, religion ruled by terror, played on the fears of people. Protestant theologians often appear to be atheist in their views to their congregations. The pious set formulae of the Roman Catholic Church no longer hold meaning for the younger generation. Everywhere, people are quietly falling away.

The situation one perceives in Western Christianity is horrifying. Professor Karl Rahner SJ has given an apt description: "We are living in a

heathen country with a Christian past and residual pockets of Christian elements." ¹

Nevertheless, religious substance is still there, however latent, in many people. Yet they are confused, asking, like Pilate: "What is truth?" Deep down, many souls hunger for religious truth. It is for these seekers this book has been written. We bring them a message that is out of the ordinary. It stands out from all other Literature on religion, and particularly from the biblical text criticism of liberal theologians, in being a message unique in itself. We may refer here to the words of Professor Hans Kueng, a well-known Catholic theologian: "There are at times strange graces conferred, and some are called upon to bear very special witness of prophetic missions. . ." ²

This also applies to a most extraordinary event that occurred in the last century, though it will only attain its full significance in our time. Today, when traditions crumble and innumerable ideas and ideologies confuse the mind, many are asking why God does not speak. But that is not true. God has at all times sent messages and warnings to men, at certain intervals.

These have only rarely found acceptance - not even at the time when Jesus, the incarnated Son of God, proclaimed His Good News. The clerical establishment has always opposed such messages.

It was in the period 1840 to 1864 that the seeds were sown for the wide-ranging revelation intended for us today, a revelation encompassing elucidation and supplementation of the gospels as well as the prophecies relating to disasters that will befall the whole of mankind before the end of this century. At that time, Jakob Lorber in Graz (Austria) heard the Inner Word, and writing it down produced a work of monumental significance the content of which can only be grasped today. The revelations reached many people, wholly or in part, during the long period of time which has elapsed since, with about a million copies of Jakob Lorber's writings sold, yet the tenor of the work and its content make it quite clear that the seed will only come to bear full fruit now, in these Final Days. Lorber was prompted to write:

"God never ceases to reveal himself to man in many different ways, so that it requires but some reflection to see that far from ordinary events have happened." (GR VI 149, 15)

"God reveals himself in a major way out of the mouths of fully awakened prophets. These prophets are always clearly recognizable to anyone who is to some extent awakened, firstly by their written or spoken word, secondly by many miraculous deeds they also perform; for instance, in foretelling future events as need arises, that people may take heed and change their ways, asking God to turn away the calamity foretold. . ." (GR VI 150, 1).

"A righteous prophet proclaims judgment upon judgment to come for the world. The reason for this is quite simply that God only calls forth a prophet when the world has forgotten him and plunged into all the vices

of the world." (GR II 108, 8)

According to the revelation, Jesus said to his disciples: "This however, is something you may take to be wholly true, that close on every two thousand years a great change will come over the earth. And that is how it will be, counting from now on. . ." (GR VI 76, 10)

"Toward the end of the time indicated, I shall call forth greater and greater prophets increasingly, and with them too the judgments will increase in both number and extent." (GR VI 150, 15)

Yet, as experience has always shown, we may feel sure that it is Goethe's words that will hold true: "How small are the numbers of those who feel inspired by something that really is apparent only to mind and spirit." Anything that lies outside the world of direct experience is not acceptable in this age of rational calculation where any interpretation of this world based on supernatural principles is highly suspect. The poison of materialism has already penetrated deeply into Christianity. The question remains open as to whether there still are points of contact through which the revelations of the Lord may be recognized as such. A certain religious faculty, an ability to receive, and in mind and spirit digest the message of salvation, is an absolute prerequisite.

No one should make premature judgments as to what Jakob Lorber had to tell, certainly not without first reading his prophecies relating to the true facts of [astronomy](#), [atomic physics](#), and [anthropology](#) in the section entitled "Proof as to the Authenticity of Jakob Lorber's Prophecy". Predictions confirmed by scientific research a hundred or more years after they were made should give pause to reflect to even the most sceptical of readers.

Kurt Eggenstein

Part I

The Inner Voice Calling Jakob Lorber to Prophecy

On 15th March, 1840, Jakob Lorber, a musician living in Graz, Austria, had an experience that shook him deeply. Early in the morning, he heard a voice that came from the region of his heart. He clearly heard the command: "Take up your pen and write!" The call he received that day was to give a new direction to his life. It had been his intention on this memorable day to write and accept the position of assistant musical-director offered him at a theatre in Trieste, a position he thought he might hold for the rest of his life. Yet, when he had written down all he had heard with his Inner Ear in the course of that day, it had become clear to him that he had been given a most extraordinary mission from the world beyond, a mission he would not be able to fulfill if he also tried to meet the obligations of the position offered in Trieste. Lorber therefore let this excellent opportunity go, foregoing all the expectations connected with it, and he also forewent the joys of marriage. He met his simple needs, always living in a single room, from the poor fees earned as a piano teacher. He went through life without ever really coming into the public eye.

From that first day onwards, he would spend several hours each day writing down what the Voice dictated. The pile of manuscripts grew and grew over the next twenty-four years. When the work was published after his death, it amounted to more than 10,000 printed pages. During the final stage of his life Lorber was ill and had to dictate what he heard to friends.

The extensive manuscripts left by Lorber show no corrections or

revisions. There was no need for these, for what he wrote was not the product of his own mind. Anyone reading his writings concerning atoms and elementary particles, or palaeontological details relating to early and prehistoric man, could not possibly think that all this was the product of his own brain. No one was in the least able, in those days, to make anything like the amazingly accurate statements concerning scientific details that modern science only established during the '50s and '60s of the last century. Anyone approaching Jakob Lorber's statements relating to science without prejudice will have to admit that this is a case of genuine prophesy. To reject this witness would be to reject all human witness.

But today as ever, the gospel words no doubt still hold true for many: ". . . neither will they be persuaded, though one rose from the dead." (Luke 16, 31).

For those who forever will deny, no message of salvation will have been dictated to Lorber for twenty-four years, nor will this book have been written for them. "Where pure intellect reigns supreme, no path can lead to the manger, to the cross and to resurrection" ³

Those, however, whose desire for truth is unshakable, will find that the true nature of this revelation will not be denied. "Prove all things; hold fast that which is good." (1 Thes. 5, 21)

The manuscripts of all Lorber's writings that are now in print, collectively referred to as the Neuoffenbarung (NO, New Revelation), have survived all vicissitudes so far; they are held by the Lorber Verlag (publishing house) in 74321 Bietigheim (Wuerttemberg, G) and are available for inspection. The first editions of Lorber's books published during the 19th century are also in the hands of this publishing house. At that time, the concepts put forward in the work relating to atoms, elementary particles, etc., were still totally unknown to science. The question arises why the New Revelation contains not only the extensive material on the message of salvation brought by Jesus, i.e. elucidation and supplementation of the gospels, that make up the greater part of the work, but also prophecies concerning scientific issues. The reason is obvious. The New Revelation predicts, for instance, that in our time people will almost completely have lost their faith. A terrifyingly large proportion of modern men, particularly also scientists, do in fact refuse to accept anything that cannot be scientifically proven, considering it nonexistent. The Christian faith does of course have a transcendental dimension to it, but the attitude just outlined means refusal to accept anything that lies outside the physical world.

This 'positivism', as it is called, which has increasingly come to be accepted over a period of almost two hundred years, is today largely identical with the predominant approach to life. So if there is to be any prospect of modern men accepting the New Revelation addressed to them, convincing proof will be required, proof provided by Jakob Lorber who more than a hundred years ago stated facts of which no scientist in

his day could have even the faintest notion, though modern science has quite surprisingly shown them to be correct down to the finest detail. This is a well documented fact that cannot be ignored. The logical consequence is that all the other parts of the message, those precious elucidations and supplementations of the gospels, must also be regarded as genuine revelation from God to mankind in the last days. There will be many readers who will gain the same impression from the New Revelation as Pastor Hermann Luger: "Both the New Revelation and the Old (the gospels, author) have the same divine foundation. Lorber's writings are wholly imbued with a spirit that is divine in origin." ⁴

Jakob Lorber - Some Personal Details

Nothing much can be said about Jakob Lorber. Prophets and emissaries of God are always very ordinary people. "To exclude from the very beginning any claim for personal merit: "Jakob Boehme, the German mystic, once said, "the Lord sometimes makes use of very insignificant-people when revealing His mysteries, so that it shall be all the more clearly evident that they are from His hand only." "I could not have done it", Boehme continued, "if I had not simply put down what I received from the spirit." ⁵

These words of Jakob Boehme also hold true in every way for Jakob Lorber. From the brief biography written by von Leitner we know that

Lorber was a simple, uncomplicated, harmless person. He came from farming stock, and his family had lived in Kanischa, a small village in the wine-growing area along the river Drau, close to Marburg, a town in Lower Styria, today called Maribor and part of Slovenia. This is where Jakob Lorber was born on 22nd July 1800. He went to a teachers training college and first of all became a village teacher, interrupting this activity, however, to attend Grammar school for five years and then a course for secondary school teachers. He did well, receiving a good certificate, but was unable to get a post at a secondary school right away. It was probably this which decided him to change his profession, making use of his musical talent. Having gone through training, he played as a soloist in concerts, and also reported on opera and concert performances for provincial papers. His acquaintance with the world-famous virtuose violinist Paganini - he also took lessons from him - to improve his skills - clearly enhanced his reputation and he did give a concert as a violinist at the famous La Scala Opera House in Milan. To the end of his life, he also maintained a close friendship with the director of the Styrian Music Society, Anselm Huettenbrenner, and his brother, Andreas Huettenbrenner, who was mayor of Graz. Anselm Huettenbrenner on his part was a friend of Franz Schubert. It was no doubt due to Huettenbrenner's reputation and connections that Lorber was offered the position of assistant musical director by the theater in Trieste in 1840. As already stated, Lorber let this opportunity go, as he felt that the mission the voice had given him on 15th March 1840, was not compatible with the obligations of such a position. He decided on a life of independence and retirement, where material profits would be few. From that time on, his outside work was limited to giving music lessons to children in Graz. His only diversions were the evenings when he met his friends for a talk and a drink. As von Leitner writes, he was a poor man, but generous as far as his means permitted. During the final years of his life his physical condition deteriorated steadily and his financial position became precarious, so that his friends had to take care of his most urgent needs. Over a period of 24 years, he had written down manuscript equivalent to 10,000 pages in print, expecting and receiving no financial reward.

The Inner Voice had told Lorber that there would come a time when everything he had written down would be put in print and at the given time also made known to mankind. Only a few pages were actually printed while he was still alive, and published without reference to his name.

Lorber was unable to understand many of the things he was told, and there would not have been anyone at the time who could have explained to him the statements made relating to atoms, elementary particles, etc. Yet he was wholly confident that everything would be seen to have meaning, and that later generations would certainly understand and be amazed to learn what had been written down.

In little more than two decades, Jakob Lorber put to paper a monumental body of work that permits deep insights into the creation and into God's plan for salvation and, furthermore, provides additions to the gospels that are highly illuminating. Yet he himself remained totally in the background. As Joachim of Fiore said, all great things arise in solitude. There was just one occasion, it seems, when news of his activities had reached people outside his circle, for he received warning that the police intended to search the house. His friends removed the manuscripts from his room, to keep them safe. However, the search never took place, and until his death no one bothered about him. For many years - continuing after his death - the manuscripts were kept in a secret place, until they could be published. It proved impossible to publish them in Austria in those days, and they subsequently appeared in Germany. It was not until 1877 that all volumes - except for two - had been printed.

Soon after he had the first material dictated, Lorber told his friends about hearing the voice and that he had been given the mission of recording a revelation from the supernatural world. The others were worried when they heard this, thinking that these were the signs of mental illness developing. Von Leitner made himself responsible, visiting Lorber almost every day and observing him as he wrote for several hours each time. Other friends felt suspicious and sometimes got him to dictate what he heard to them. It all seemed all the more peculiar as they knew well that those written words could not in any case come from Lorber's own brain. The wife of one of his friends thought she knew the answer to the riddle. She was certain that Lorber had taken these things which she believed he pretended to hear from books, having learned them by heart. She made no effort to disguise her contempt of the others who in her view should have seen the obvious long ago. On the next occasion when a visit was made she was also present in Lorber's room. Hardly had Lorber left the room at one time when she rushed to the cupboard containing his linen and clothes, to look for the scientific books. To her surprise she found only one book - the Bible.

Lorber's Method of Recording the Inner Voice

Lorber's biographer, von Leitner, reported his observations as follows:

"Lorber started this business of writing, which from now on was to be the main purpose of his life, almost every day before breakfast, not infrequently leaving this untouched in his absorption in the task. He would sit at a small table, usually a cap on his head, very close to the stove in winter, and in a steady flow let his pen travel over the paper, wholly concentrating within himself, writing at moderate speed, never stopping to reflect or to correct anything he had written. On repeated occasions he said, when speaking of this, that on hearing the voice speaking to him he also had a visual image of the things he heard.

According to him, he found it even easier to impart the words he heard within him if he could pass them on to another person in spoken form. And he did indeed dictate occasional essays to his friends, and indeed whole books of several hundred pages. He would then sit beside the writer, calmly looking in front of him and never interrupting the flow of words, nor would he change any sentence construction or even a single phrase." ⁶

"It is no doubt of interest to note that Lorber maintained that he heard the Inner Voice, which he called the Voice of the Lord, always in his heart, but those of other spirits from the back part of the head.

Lorber did write thousands of pages like a medium, yet he cannot really be called a writing medium, for that is a medium whose hand is guided mechanically by another intelligence. Lorber, on the other hand, wrote down of his own accord what another intelligence whispered, so that he would hear it as though with his ears, as he put it." ⁷

"In 1858, Lorber wrote to a friend about the spiritual source speaking within him, which he felt to be the voice of Jesus Christ, the Living Word: 'As to the Inner Word, how this is perceived, I can only say, speaking of myself, that I always perceive the most holy Word of the Lord in the region of my heart, like a thought of utmost clarity, pure and light, as spoken words. No one else, however close to me, can hear anything of a voice. Yet for me this Voice of Grace sounds forth more clearly than the loudest material sound. That, however, is really all I can tell you from my experience.'" ⁸

Foreign words unknown to Lorber were not spelled out for him. His friends would explain them, or they had to consult a dictionary

themselves.

Jakob Lorber had the same experience as others had reported who had had their revelations to proclaim before him.

Saint *Catherine of Siena* (1347-80) left no doubt that the message she had to give had been revealed to her by God. The title page of her *Dialogue* bears the words "Dictated by the Lord". ⁹

Emanuel Swedenborg stated on his deathbed that all his revelations had been genuine, coming from the Lord.' ¹⁰

Lorber found his mission a burden. He would at times ask the Lord to relieve him of it, as he did not feel up to the task. But the dictation continued, and Lorber may well at times have recalled the words of Jeremiah, who said that the highest of wills prevailed (Jer 20, 7-11).

It is remarkable that both in Judaism and in the Christian faith, God only very rarely used the higher or lower ranks of the clergy as channels for His revelations, choosing lay people instead. According to *Jakob Boehme*, this "makes it all the more evident that they come from the hand of God". Jean Guitton, a Catholic theologian, remarked that "in our days, the 'office of prophet' seems to be more and more conferred upon lay persons." ¹¹ Another Catholic theologian, Professor H. Fries, appears to have discerned one of the reasons for this when he said: "The Christian message has lost relevance for people, because it has been conveyed in a most inadequate fashion." ¹² Another good reason why great revelations are in the present age only given to men and women who are not part of the establishment clearly is that many revelations the writings of St Hildegard of Bingen, ¹³ St. John of the Cross ¹⁴ and St. Thérèse of Lisieux, for example have been shown to have been distorted by churchmen who changed or deleted parts of them. Anything that does not fit the system is dismissed. It is not the Spirit of the Lord that determines the truth, but human standards and the established system.

The New Revelation states explicitly that "many will take offence at the tremendous light of the New Revelation, for it will throw light upon their edifice that for long was kept in the dark. Nevertheless, light must come" (Pr 288). Assurance is also given that despite the "foxes scenting danger" and seeking to destroy, this Revelation will reach the world undistorted. (Pr 108 and 288)

Jakob Lorber was no medium whose hand was guided in automatic writing. He never went into a trance, nor did he enter into ecstasy. For several hours every day, he would write down, his mind fully awake, what the Inner Voice told him. The impulse from the spirit first had to pass through the whole of Jakob Lorber's soul sphere before he was able to formulate what he had heard in his own words. This explains why the work was written in a style peculiar to the writer, using expressions current at the time. (Some of the expressions used by Lorber would no longer be understood by the present generation in Germany and synonyms had to be used instead.)

Friedrich Christoph Oetinger made the following comment relating to the way verbal inspiration is always expressed in the current form of language: "Thus the grain of divine revelation will always grow on the stalk of man's conception." ¹⁶ Swedenborg put it like this: "When an angel breathes the Words of the Lord to a human being destined to utter or write down words of inspiration, this stimulates a thought process in that person that will usually find expression in human terms. The form of expression will be such as the person inspired normally uses; it will always be in accord with his particular interpretation and his individual life style." (Adversia III 6865 6966)

Viktor Mohr, a man who understands these things very well, goes into the process in more detail in the journal 'Das Wort' (8/1972):

"A particular form of medianistic function is the reception of the Inner Word, of inspiration from the highest sphere of the spirit, when God, the Eternal Word, speaks within and to a person. This voice of the divine within the heart of man is infinitely subtle, a spiritual pulse that cannot be interpreted in earthly terms, when receptive souls are penetrated by the immanent ray of Christ, the spark of the divine that is always one with God, the Father Spirit. This true, imperishable part proclaims himself as 'I'".

"We must not, of course, believe that the Father Spirit uses the profane words that are spoken or written by the mediator. If this highest divine inspiration is to be appropriately expressed in words of human language, it must first pass through the soul sphere of the person to whom it is conveyed. This is why such divine messages are expressed in the language peculiar to the mediator. The standard by which such revelations is to be judged is therefore not the outer garb of the words used to express it, but their inner content, insofar as it is divine truth" (p. 296).

Any attempts that may be made to interpret Lorber's prophetic inspiration as hallucinations would be wholly misguided. Psychiatrists have known for some time that perception of hallucinatory speech will after some time always be followed by disintegration of ego. ¹⁷ No one could have auditory hallucinations for years without showing signs of mental and physical breakdown. Yet to the day he died, Lorber was well balanced and perfectly sane in his mental outlook.

Depth psychology also cannot help us to understand Jakob Lorber as a person. The scientific information given, often with highly accurate details relating to the life of elementary particles and other data in the field of astronomy that have only been established in recent years, completely rules out this kind of interpretation. The late writer and theologian, Hellmuth von Schweinitz, rather aptly commented as follows:

"To settle the Lorber question by interpreting it through depth psychology does not carry conviction. What comes to the surface of his consciousness in his writings are things that cannot have come from the sphere of his limited human knowledge. A lifetime would not suffice to

acquire it all, nor could any creative imagination encompass it."

"Depth psychology is an inadequate approach to gain understanding of something that simply cannot be interpreted in psychoanalytical terms.

Nor can Lorber's life work be explained by philosophical or theological speculation. Here, as with all phenomena involving prophesy, there remains a residue incapable of explanation, and this has to be denied or accepted." ¹⁸

If the work is compared with the still existant letters that Jakob Lorber wrote to his friends, the similarity in style and idiom are quite obvious. His style is as simple and direct as his way of life. There is nothing in it of the cold, abstract style one finds with theological works. There are no dialectical artifices, no complicated structures difficult to comprehend. What he has to say is full of warmth. Comparing Lorber's writings with the theological literature, one can see why the latter is not exactly popular reading. As Cardinal Newman said, it did not "please God to save his people with dialectics" ²⁰

Where Lorber makes prophetic statements relating to science and technology, his visions of the future are expressed in indirect terms, as has been a characteristic of prophetic statements through the ages. For instance, when Lorber says that in the twentieth century people would communicate across the seas with the aid of 'lightning', this refers to radio communications. When he speaks of huge 'artificial eyes' in relation to astronomy, we know that these are optical and radio telescopes.

The work was not entirely completed when Jakob Lorber died. Some years later, **Gottfried Mayerhofer** (1807 - 1877) in Trieste also heard the Inner Word and wrote some additional volumes.

Mayerhofer was a German officer. When Prince Otto of Bavaria became King of Greece, Mayerhofer went with him as a member of his entourage. Mayerhofer also carries conviction as a chosen prophet because he refers to later scientific discoveries with surprising accuracy. He mentioned, for example, that light had both physical and wave energy character. He explained the reasons for white, violet and red light at a time when such knowledge still lay years and years ahead.

Wide Dissemination of the New Revelation Now in These Final Days, as Predicted

The Lorber Society in Bietigheim, Wuerttemberg, Germany, has set itself the aim to disseminate the New Revelation far and wide in These Final Days - which are clearly referred to in the New Revelation. The work states quite explicitly that "there are millions of people who are to be taken to the right Door of Light" (Pr 132). Reference is made to the need for "genuine effort of the workers (spreading the Revelation) at eventide". (Pr 66)

The Lorber Society is a loose association of thousands of friends in the spirit. It is not a sect, there is no membership, no subscriptions are collected, nor are religious services or rituals performed. It is a community of spirit, knowing no coercion. Lorber friends filled with missionary spirit are entirely of their own free will giving financial support for the dissemination of the New Revelation. Practically every one of the Friends of Jakob Lorber belongs to one of the major Christian churches.

There have been occasional sectarian elements initiated by individuals, and also tendencies towards mysticism, but following the indications given in the New Revelation, these were stopped.

The works comprising the New Revelation are distributed by the Lorber Verlag Publishing House, D-74321 Bietigheim, Germany and 'Disk-plus-Buch-Publishing, D-88709 Hagnau, Neuhauserweg 28.

The complete works are a very large body, and this presents certain difficulties with wide dissemination. To make the religious prophesies and the warnings of disasters that are to befall mankind in the Final Days accessible to a wide readership, the author first of all published a small work entitled 'Der unbekannte Prophet Jakob Lorber - Eine Prophezeiung und Mahnung fuer die naechste Zukunft' * particularly the elucidation and additions to the Gospels, and the present, larger work has been written and compiled to meet that need.

Comprehensive revelations are uncommon; they are made only prior to a turn of time and must be regarded as major events. It often takes a long time for their significance and the warnings they contain to become fully accessible and accepted.

Messages of this kind are, however, also always like a goad; this is why many refuse to accept them - as happened also to the teachings of Jesus in His own lifetime.

In spite of this, there are numerous indications that there is more religious substance still extant than is generally assumed. The gradual, silent defection from churches that no longer serve as a haven does not prove the opposite. - There is no doubt that many still long for revelation and for a religious truth freed from mediaeval ballast. They know intuitively that modern man is increasingly getting into a state of utter confusion and under great threat because he has lost the way and is in danger of being overcome by powers of darkness.

There can be no doubt that the fundamental struggle between Christianity and atheism, between God and His adversary, will soon reach its crucial end stage. "Brute force", Albert Schweitzer once wrote, "sits enthroned above the world, garbed in lies, more sinister than ever." ²⁰ The degeneration now in evidence, the absence of moral and ethical values, brute force and uninhibited greed for pleasure, wanting to have more and more, with envy and hatred also growing all the time - these do not augur well.

The New Revelation states unequivocally that mankind is on the road to disaster. "The reason why direct disclosures from Me have been more abundant for some years now than in earlier times, and why I am giving you so much of the Bread of Heaven, as has never happened since the time I walked on earth, is that now indeed the time is approaching when the world will reach the acme of aberration and of deviation from My purposes as Creator." (Pr 163)

"My words are simple and clear, but they must be kept free of the self-love of interpreters and false exponents." (Pr 164)

The New Revelation gives many details and warnings of the great disasters that are to befall mankind increasingly and with elemental vehemence "close on 2000 years" after the time when Jesus walked on earth. This will be discussed more fully in the final chapter of this book.

*The Unknown Prophet Jakob Lorber - A Prophecy and a Warning for the Near Future. Publ. in German by Lorber Verlag, 74321 Bietigheim, Wuerttemberg, G. 1973. English translation publ. by Valkyrie Press, St. Petersburg. FL., 1979

Proof as to the Authenticity of Jakob Lorber's Prophecy

Lorber's Disclosures Concerning the Nature of the Universe and Their Confirmation in Modern Astronomy

First of all, we come to consider the disclosures made in the New Revelation relating to scientific definition of the universe, of atoms and elementary particles, and both prehistoric and original man. These details, written down in the middle of the last century, have only been shown to be wholly correct a few years ago, on the basis of research work in the different scientific disciplines.

The predictions agree with present-day scientific knowledge to such a striking degree that an objective view cannot consider the human mind of the prophet to have been the source of these statements. The following chapter is therefore fundamental in coming to any conclusion as to whether Jakob Lorber was a genuine prophet inspired by God.

The chapter has been taken from the author's small publication 'Der unbekannte Prophet Jakob Lorber' * 'The Unknown Prophet Jakob Lorber'. * Kurt Eggenstein. Der unbekannte Prophet Jakob Lorber - Eine Prophezeiung und Mahnung fuer die naechste Zukunft. 74321Bietigheim: Lorber Verlag 1973.

Lorber's Disclosures Concerning the Nature of the Universe and Their Confirmation in Modern Astronomy

Until the second decade of this century, the predominant view among astronomers worldwide was that there was only one galaxy in the universe, and that this was our Milky Way. During the 19th century, the reading authorities excluded "the possibility of further galaxies". ²¹ Astronomers who suggested that there might be other galaxies after all, were labelled heretics and lambasted in the specialist journals by distinguished experts. When H.D. Curtis said that he could provide definite proof that the small nebulae seen through the telescope were not nebulae but galaxies, the majority of scientists were not prepared to accept his thesis. Still, the number of astronomers who came to accept Curtis's view was growing year by year, and between 1921 and 1924 two opposing groups had formed who were in violent dispute. 1925 brought a decisive turn of events. The anti-galaxy faction had to acknowledge that their concepts were far removed from reality. The new 2.57-m Mount Wilson telescope, then the largest in the world, had unequivocally demonstrated that there are galaxies outside our own Milky Way. In January 1925, Edwin Hubble reported at an astronomers' congress that the nebulae in M31, NGC6822 and M33 had clearly been shown to be galaxies with the aid of the new telescope.

There is a certain satisfaction in recalling that some renowned astronomers, having created a dogmatic uproar in their refusal to accept the hypothesis that other galaxies existed, had also doubted the usefulness of the giant telescope when it was being built, pouring scorn upon it. ²²

Hubble's findings were soon confirmed by many other astronomers. Some galaxies were small, others were large. Although it is now known that these are galaxies and not nebulae, the term spiral nebula is still much used, although it is wrong. In a short time, the number of galaxies discovered in the heavens was said to be 800, and by 1949 it had risen to 100 million. When the 5-m Mount Palomar telescope was completed, it really became obvious that the number of galaxies is enormous, several thousand millions.

Many scientists found that their world had collapsed around them; they were unable to grasp that in cosmology, science is coming face to face with the irrational nature of the universe. It still happens today that tangible facts cannot be accepted, because they do not fit into the established teaching

If Lorber's disclosures had become known to astronomers at the beginning of the 20th century, they would, of course, have earned scorn and derision, for Lorber had in the middle of the last century given detailed descriptions of things not discovered until giant telescopes, in 1925 and after. Below, extracts are given from the statements dictated to Jakob Lorber, space not permitting more.

In the works 'Von der Hoelle bis zum Himmel' (VdH, From Hell to Heaven) vol. II, and 'Grosses Evangelium Johannes' (Gr, Great Gospel of St John) vol. VI, the following is said:

"Envisage the order of the solar systems as follows: The many millions of planetary suns, with planets like your earth moving around them, are one solar region, with a common central sun. The central sun of this region is always so large that it has hundreds, nay thousands, and indeed sometimes millions, of times the material content of the suns circling it with their attendant planets, there being larger and smaller such regions. The larger a solar region, however, the greater must also be its central sun."

Many such solar regions together were defined as a solar universe by Lorber. A solar universe again had an even greater universal sun at its center. (VdH II 298, 5) The next higher stage is the universe of solar universes. Seven million universes of solar universes are circling a gigantic primary and original sun. (VdH II 299, 8)

"Such universes of solar universes", it says in Gr VI 245, 3, "have at a limitless depth the most immense, enormous most central of suns (also known as principal or original central sun). Such a universal system may be referred to as a universal shelled globe, for all these universes of solar universes, circling the original central sun in all directions, make up an immeasurably large globe, and moving of necessity at the speed almost of thought, form a kind of shell at a depth and distance that to you is immeasurable." (Gr VI 245, 8) "But do not enquire into the size and length of such a shelled globe for man is unlikely to think of a number that could adequately express this distance" (Gr VI 245, 13) "Yet such a globe of shells is really only a single dot in the vast spaces of My creation." (Gr VI 245, 14)

"In the infinite vastness of created space, there are innumerable such globes, that in their totality exactly encompass a complete and perfect human being, according to My order of things. How tremendously great therefore must be this Cosmic Man when even a globe of shells is of such great vastness, and the distance from one such globe to another is greater yet by aeons and aeons." (Gr VI 245, 16 and 17)

The questions as to the dimensions of the universe have occupied astronomers at all times. A number of theories have been put forward, but we shall not go into these. "What is there beyond the universe?" Dr. Karl Schaifers of the Heidelberg Observatory has asked. In his view this is a paradox, for, as he writes, "such questions in principle cannot be answered." ²³ Lorber's answer to the question is as follows: "Beyond this Cosmic Man, open etheric space continues in all directions for ever and ever. And this Man is flying through this space in a circle that for your concepts is truly infinite in size, impelled by My will, at a speed beyond your understanding, and this because of the nutritive matter from the endless etheric sea, through which he is swimming, as it were, like a fish." (Gr VI 245, 19)

"No one but God can grasp the infinite dimensions of eternal space, even the greatest and most perfect of angels cannot grasp the eternal depth of space" (Gr VI 56, 9)

Cosmologists do not deny that man is unable to encompass the infinity of space. The astronomer Dr. Heinrich Faust, for instance, has written that "the world certainly does not have to be constructed in such a way that our small brain can understand it." ²⁴

How do the views of modern astronomers agree with the description given by Lorber of a universe consisting of different stages? Lorber refers to the solar regions as the lowest stage, this being his term for a galaxy. According to him, there are large and small solar regions (VdH II 298, 4). At the Mount Palomar Observatory in California, the renowned Swiss astronomer, F. Zwicky, has made a systematic study of the distribution of galaxies within our universe (Lorber's shelled globe, author) and found that there are all kinds of aggregations of stars, "from globular clusters and dwarf galaxies to the huge spiral nebulae of many thousands of millions of suns, and finally small and large galaxies." ²⁵

Ducrocq also points out that the "gregarious nature" of galaxies is a definite fact. "Distribution in groups," he concludes, "was not random, but followed a law." ²⁶ "The spontaneous occurrence of order simply is not conceivable." ²⁷ "A physicist knows today," Ducrocq states, "that there is no such thing as complete chance." ²⁸

In his book Cosmology and Antimatter, Professor Alfvén of Stockholm speaks of galactic supersystems, known as metagalaxies, and Charlier, in his Model of the Universe, even assumes systems to exist in four ascending stages, as Lorber did. ²⁹ According to P. von der Osten-Sacken, the Virgo cluster contains a large number of galaxies. "It is estimated to contain about 3000

galaxies." ³⁰ "In Charles's Wain, 650 million light years away, there is a smaller cluster of about 300 galaxies." ³¹

In his book *God-Man-Univers*, the French scientist, Bivort de la Saudée, has said, that the galaxies are arranged in groups and clusters. ³² And 'Bild der Wissenschaft' (9/1980) contains the statement: "Our galaxy forms part of a local group composed of two or three dozen galaxies. The spectrum of aggregations extends to thousands of elements. There are even signs that the hierarchic order of the universe continues beyond this. Clusters of galaxies may again form 'superclusters'."

The total number of galaxies is estimated at 10 thousand million today, according to Pascual Jordan. ³³ These are figures beyond our power of imagination. Yet according to Lorber, these would merely be the galaxies in our own shelled globe. Many astronomers have long since had a feeling that there are further universes beyond this. In 1963, *Naturwissenschaftliche Rundschau* reported that the physicist P. L. Brown had put forward a hypothesis of an infinitely large number of universes in Nature, which would be Lorber's "innumerable shelled globes". According to Brown, every separate part of the cosmos may be regarded as an electron in another that is a stage higher, and this would not conflict with the laws currently accepted in theoretical physics. ³⁴

In 1969, the President of the International Astronomical Union, Professor Heckmann, Santiago, suggested that it was not given for man to understand the whole of the universe, that only parts of it could be penetrated at a time. He spoke of the part of the universe that could be surveyed with the means available to astronomers."

Lorber added the following to the disclosures quoted above: "Every such complex of solar and cosmic universes that are moving in infinitely great circles around the original central sun, is at a far distance from all the solar universes enclosed within a firm shell that cannot be penetrated by physical matter. This shell consists of a diamond-like transparent material and is smooth as glass on its inner surface. All the light now that emanates from the countless numbers of suns and is not received by any earth nor any sun, is received by this shell and again reflects." (VdH III 300, 6)

However far they extend the reach of their optical or radiotelescopes, astronomers will always be able to study only a minute part of the cosmos. This limit to our ability to survey the universe has been expressed in the above quote by Professor Heckmann. Dr. Faust puts it in even more concrete terms. He has written: "If the universe, in so far as we are able to study it, is indeed finitely curving in upon itself (as maintained by Einstein, author), it is probable that there are other universes (viz. shelled globes) outside this one. No intelligent being from a universe curving in upon itself will ever be able to learn anything about the existence of another finite universe." ³⁶ The astronomer Jakob Korn has also declared that the cosmos cannot be observed in its universality, adding that "astronomers are well aware of the problems of cosmology." ³⁷

The overwhelming vastness of the numbers used in modern astronomy to convey the dimensions of the cosmos is at the level of the statements and thought categories presented in the New Revelation, striking proof of its veracity.

The new discoveries as to the size of the universe made in the twenties and thirties were a real shock to astronomers. A similar thing happened when in 1961 giant suns were discovered with the aid of the new radio telescopes, completely upsetting all previous notions as to the order of magnitude of heavenly bodies. The size and intrinsic brightness of these bodies were so incredibly great that they went far beyond anything previously thought conceivable. Einstein had calculated that there could be no sun more than a hundred times the size of our sun." ³⁸ Yet suns were already known in 1935 that had four hundred times the diameter, a thousand times the weight, and ten thousand times the brightness of our sun. The star Betelgeuse in Orion for instance has 500 times the diameter and 17,000 times the brightness of our sun. ³⁹ The discovery of the biggest star to date, star R136a, in 1982, that has several hundred million times the brightness of our sun, put an end to earlier ideas as to a definite limit to the maximum size of suns." ⁴⁰

From the early sixties, the universe has no longer been studied with the aid of optical telescopes only; the new radio telescopes make it possible to penetrate far deeper into space now. The size and brightness of the objects they discovered took the scientists' breath away, for they made any giant star seen before appear small and insignificant by comparison. These objects were puzzling astronomers at first, and it was not clear if they were stars or galaxies. They were therefore called quasi-stellar objects or quasars in short. Another term sometimes used for them is radiospherules.

When Australian radio astronomers had determined the exact location of the powerful radio

source 3C-147 in 1961, two astronomers, Maarten-Schmidt and Thomas Matthews, identified the object optically using the 5-m Mount Palomar telescope, identifying it as a giant star. The light intensity of this object was greater than that of all the 100 thousand million suns in our Milky Way galaxy taken together. By 1968, the 5-m telescope had found almost 100 of these mysterious objects, some of them quasars that were noted with increasing astonishment. Quasar 3C-48 for instance has 150 times the brightness of the hundred thousand million suns in our Milky Way system. Quasar 3C-273 actually has the energy of 1000 large galaxies with 100 thousand million suns each. [41](#) The existence of such suns completely upset all scientific theories on the subject. Again the experts had been taken aback. The scientists were running out of superlatives to define the size and brightness of these objects. A strange hallmark of these quasars is that they have a large redshift, indicating distances of 6-10 thousand million light years. Recently, however, some doubt has been cast on the method of determining distance on the basis of redshift and the Doppler effect. Some scientists thought that these objects were not giant stars but galaxies, a hypothesis that did not survive long. From 1965 onwards, it was discovered that quasars showed great variability in energy levels. Professor Sandage wrote in *The Astrophysical Journal* that within a period of just under 24 hours, he had noted regular fluctuations in brightness on quasar 3C-371. Other astronomers made similar discoveries with all kinds of quasars. Kardashew, the Soviet astronomer, described periodic variation by up to 20%. Such variation in brightness is well known for stars, but unthinkable for galaxies.

According to astrophysical theory, there can be no stars that have the magnitude of the quasars, because "radiation pressure and centrifugal pressure in combination practically exclude the existence of more than 10^{32} kg. " [42](#) However, just a few decades ago it seemed impossible to imagine an energy source large enough to maintain solar radiation in its intensity for thousands of millions of years. It was only much later that the assumption was made that this radiation is based on atomic energy. Professor Tirala counters the thesis of quasars being impossible by saying: "According to Einstein, the giant star should long since have been torn to shreds, but this has not happened, and it continues all the time to radiate enormous amounts of energy." [43](#) There have been many theories in the past that were considered proven and yet had to be abandoned because of the sheer weight of the evidence against them. There is no need to go into the many attempts to explain and interpret quasars, for they did not even get to first base at astronomical congresses. "Nowhere else " K. Rudzinski once said, "is speculation as rife as in cosmology." [44](#)

Jakob Lorber anticipated also the quasars now discovered by modern science. Just as he described the universe that achieves its greatest expansion in Cosmic Man, so he also went into details about quasars. He gave a clear picture of the enormous increase in orders of magnitude and the brightness of the different types of central suns. His descriptions may have seemed the product of a lively imagination, a kind of gigantomania, to earlier generations. Present-day readers, familiar with the discoveries made in astronomy, will, however, be surprised at the predictions quoted below that may well give food for thought.

Lorber wrote that every solar region (= galaxy) had a central sun. This central sun "is always so large that it has hundreds, nay thousands, and indeed sometimes millions, of times the material content of the suns circling it with their attendant planets, there being larger and smaller such regions. As the size of these central suns increases, so increases also their light ..." "If for instance the diameter of the central sun of a planetary region is a thousand million earth miles (German mile = 7.4 km), the diameter of the central sun of a solar region will be millions of times the diameter of that of a planetary region. A central sun of a universe ... then increases again by millions of times, sometimes even thousands of millions in proportion of magnitude and also of light." (VdH II 298, 4 ff) That sounds incredible, but we also have the discoveries made by reading astronomers today and their comments on these. Professor Sandage states that "At a rough estimate, the radiation coming from CTA 102 has a hundred thousand million times the energy of our sun" [45](#) Quasar 3C 273B was found to have same brightness. [46](#)

Astrophysicists still find it impossible to envisage that there may be stars radiating energies as high as 10^{46} erg per second. Hydrogen fusion certainly could not produce such energy gains and energy dispersion. There is at present no plausible physical model to explain energy conversion of such enormous magnitude .

Scientists have also been taken aback by the discovery that these objects, formerly thought to be small, insignificant suns in the Milky Way, are a hundred thousand times further distant, many

thousand millions light years away in space, as the latest research has shown. It is not without reason that H. Fahr has stated that "perhaps all our concepts of the universe need to be revised, as experimental data are beginning to indicate." [48](#)

Twenty years ago, in 1964, the Soviet astronomer, V.A. Ambertzumiam, at Erivan in Armenia stated the following: "Though much is as yet unexplained where quasars are concerned, the conviction is inevitable that the nuclei of the galaxies have far greater importance for the evolution of the great cosmic islands (galaxies, author) than was formerly assumed. It now appears that the evolution of a galaxy starts from a nucleus of extraordinary mass and density." [49](#) The American astronomers, Hoyle and Fowler, also assume that the nuclei of galaxies do not consist of individual stars, as has been taken for granted, but of a megastar, i.e., a quasar that has about 100 million times the mass of the sun." [50](#)

This first became obvious when quasar M82 was discovered. As early as 1964, it was realized that the centers of spiral nebulae (galaxies) no longer consist of individual stars but a single star-like object. [51](#) According to *Bild der Wissenschaft*, it has been established since 1982 "that quasars are the nuclei of far distant galaxies." [52](#)

Some astronomers have established the thesis that quasars are 'black holes'. This is shown to be incorrect on the basis of the following evidence. The current view is that black holes do not emit light. *Bild der Wissenschaft* (4/1982) reports that light emitted from quasars has been recorded by the 3.6-m telescope at Europe's Southern Observatory in Chile. E. Bedlin and G. Neugebauer, astronomers at the California Institute of Technology, have carried out extensive ultrared radiation determinations and demonstrated that the nucleus of our Milky Way galaxy also has a mass of 30 million suns. [53](#)

Lorber gave an accurate description of yet another process scientists have recently observed on central suns. Professor Allan Sandage has recorded radio emissions from M82 that have shown great clouds of gases erupting from the nucleus. This object, also mistakenly thought to be part of our galaxy, has been shown to consist of a nucleus and a long jet that looks as if it were ejected from the star." [54](#) M87, a giant galaxy in the Virgo cluster, is also flinging tremendous protruberances into space, "intensely bright configurations the length of whole galaxies." [55](#) On 21 July 1972 there was a report in *Die Zeit* that four astronomers, Shaffer, Cohen, Jauncy and Kellermann, had established that clouds of gases were ejected also from the nucleus of the Seyfert galaxy 3c 120. As more and more such observations are made, many astronomers feel that new matter is beyond doubt being created in the nuclei of galaxies, i.e., in the huge central suns. [56](#)

Once again, astronomers found themselves facing a new situation, and many did not know how to interpret the new findings. Some thought it was a nova, though novae usually fade within a few hours or at most days. Others postulated chain reactions of exploding stars. D. Disney van Berg investigated this theory very carefully and then rejected it. Photographs of the nucleus of M82 prompted him to suggest that the expanding clouds of matter result from the radiation pressure of extremely hot and large stars. [57](#) That, then, is the area where the recorded gravity waves originate. A report published in 1970 stressed that "unusual cosmic changes take place" in the nuclei of galaxies. "It is possible that processes take place here in which stars are also being generated." [58](#) Ducrocq has no doubts: "The stars therefore are flinging matter into space at different stages of their development and in variable rhythms." [59](#) Von der Osten-Sacken also declares: "It may be assumed that suns originate in the vicinity of the nucleus." [60](#) These views agree exactly with the disclosures made in the New Revelation. Jakob Lorber wrote about such processes, describing them as suns being born from the bodies of the central suns (quasars), as follows: "On this enormous sun, the purest of gases is burning, and this must always be present in superabundance in the great inner gasometers of the sun" (VdH II 298, 15). According to what Lorber has written, these gases are "flung into infinity as globes of tremendous radiance. At some point in the depth of space they then become suns in the region of a central sun." [61](#)

The description given in the New Revelation agrees with Fred Hoyle's Steady-State theory of a universe constant in time, for this theory presupposes continuous creation of new cosmic matter. Pascual Jordan has also made statements that agree with New Revelation, that "new stars are constantly" arising from the ejected plasma clouds (gases)." By the way, Lorber wrote that the earth was not ejected from the sun, but from the gigantic original central sun of our shelled globe. Word for word, he put it like this: "The situation as concerns this earth is a very strange one. It does belong to this sun, as a planet, but strictly speaking it is not of this sun the way the other planets

are, but originally arose directly from the original central sun." (Gr IV 106, 8)

Some decades ago, astronomers accepted it as a matter of course that the earth derived from our sun. Today, it has become obvious that this theory is untenable. Scientists have now discovered the following: "The widespread view that the earth consists of material from the sun is erroneous. Our planet consists to more than 50% of heavy elements (iron, nickel, copper, zinc, lead, uranium, author) that are not to be found in the sun. The difference in chemical composition makes it seem impossible that the earth was originally a fragment of the sun. The temperature of the sun is much too low - and always has been so - to provide for the synthesis of the heavy elements that are the main constituents of our planet. The earth undoubtedly comes from another heavenly body, one that is at least ten times the size. Only a supergiant can evolve the heat required to gave birth to 92 elements, which our plant contains in their native state." [63](#) Once again, therefore, something considered absolutely established has been shown to be erroneous, and scientific opinion has come to be in agreement with the disclosures in the New Revelation.

The original central sun Jakob Lorber finally described for our shelled globe has a size and brightness far beyond our powers of comprehension. According to Lorber, it is identical with the star Regulus in the constellation Leo. The astronomers do not however consider this to be a very large star, nor do they think it is at all distant. Lorber on the other hand speaks of an "immeasurably far distance".

Astronomers are of course aware that their data as to distances are none too reliable. This is something that has become obvious on a number of occasions in recent years. Ducrocq notes that in 1960, major corrections were required for figures obtained ten years previously, every single one being incorrect. When the quasars were discovered, further changes were required, this time to an unbelievable extent. The situation is still wide open where the estimation of distance is concerned, as Professor Maarten-Schmidt of Pasadena said at the 1969 congress of the Astronomical Society in Nuremberg, when he stated that the mystery of the nature of distance was still completely unresolved. After five years of work, there was now as ever no possibility of determining how far these strange objects were away. [64](#) Astronomers place Regulus in the 5th or lowest class of dwarfs or main sequence stars, to which our sun also belongs. (The quasars have not yet been classified.) But in fact the quasars, objects often a thousand million times the brightness of our sun, were in the past considered insignificant faint stars. A significant statement made by Dr. Karl Schaifers (Heidelberg Observatory) is that with the only method applicable in most cases, colour difference, it is never possible to say if an insignificant class 5 star may not in fact be an enormous giant star. His actual words were: "It is impossible to say, on the basis of the colour index, whether it is a giant star or a dwarf." [65](#) This explains why the astronomer Matthews gives a distance of 1 million light years for quasar 3c 48, whilst others put this object at a distance of 5 thousand million light years.

In recent decades, astronomers have on several occasions had to make fundamental changes in their views as to the distances and magnitude of stars and the age of the universe. Each time new views had to be accepted, they came closer to the disclosures made in New Revelation. It seems a fair assumption therefore that further developments will take the same direction.

Disclosures in New Revelation Relating to Elementary Particles and Modern Research Findings

P. 37 fehlt!! Just as New Revelation anticipated the discoveries astronomers have made in recent decades, so it also contains disclosures relating to atoms and elementary particles. The terms used are not those we are familiar with today, but nevertheless a picture is given of the mysterious processes of the generation of matter that is wholly in accord with the truth. It is really striking how accurate even the details are, as science has now fully confirmed.

In presenting the line of argument, it will inevitably be necessary to involve the reader at least marginally with the subject of atomic physics. Efforts have been made to present the subject in such a way that the reader will be able to follow. Where the disclosures made by Lorber are concerned, it is important to remember that prophecy always uses its own forms of expression. It should also be noted that New Revelation perceives processes in the subatomic range that at times extend to the spiritual realm, and sees the elementary particles as the first stages in the evolution of animal life. "A spiritual particle of My Self", it is said, "is present in every atom." (LGh p. 163) "In everything that is created, a spiritual element is condensed, pushed together in a larger volume ... This is how everything you call matter has arisen." (LGh p. 84) Swedenborg describes it in an analogous way: "There is no natural entity that does not have its origin in the spiritual realm" " Materialistic science in both West and East on the other hand denies God the Creator and the transcendental world of spirits. "The materialists," Birjukow writes, "consider matter to be the basis of all that exists in the world. Spirit and soul are the products of a particular form of highly developed matter." [67](#) New Revelation and materialistic science are thus diametrically opposed in their fundamental statements. A change is however beginning to emerge in science, as will be shown later. In discussing atoms and elementary particles, New Revelation speaks of "atoms", "ether atoms", "atomic animalcules", "monads" and "spirit particles".

2300 years ago, the Greek philosophers Leucippus and Democritus had evolved the concept of matter being composed of minute particles that were indivisible. The term atom derives from the Greek atomos, meaning indivisible. The assumption that the atom is indivisible has of course been shown to be false in the 20th century. The atom in turn consists of much smaller particles, known as elementary particles. These form the substructure of matter. Kenneth W. Ford said that at the beginning of this century it was known that atoms existed. The structure of the atoms and the relations between atoms were a mystery then, he continues, just as elementary particles were a mystery today. [68](#) In 1910, the structure of the atom was not yet known, and the science of elementary particle physics really started only around 1930. It was more than thirty years after Lorber's death that the first elementary particle, the electron, was discovered, and then the proton in 1920 and the neutron in 1932. (The electrons form the outer building stones of matter,

calling the unbelievably small units elementary particles. However, the number of these particles kept increasing, until today there are about 200. It was soon found that everything is much more complicated and mysterious than was initially thought. The term "elementary particle" proved inappropriate considering the number of particles, but continues to be used in the scientific literature. Getting a glimpse of the world of smaller and smallest things is interesting and may well make gave occasion to reflect on the greatness and wisdom of the Creator. For good reason, Lorber's writings contain the following statement: "Man is in need of gaining real knowledge of nature. For how are you to love God if you do not see him in the works of His Creation." Max Planck, Nobel Prize Winner and founder of quantum theory, once spoke along these lines, referring to an indirect and a direct route to God, the former through science, the latter in the sacrament or in one's conscience.

Since the discovery of the nuclear particles (nucleons) - the proton and the neutron - and of the electron - the structure of the atom is often compared to the solar system, following a model presented by the Danish scientist Niels Bohr. The comparison holds true only within limits, but it will serve here to gave an insight into the matter under discussion. The electrons are rushing around the nucleus of the atom at a tremendous rate, just as the planets circle the sun.

The atom is so small that about 100 million atoms in line will make one centimeter. The nucleus is a hundred thousand times smaller than the atom itself. [69](#) A pinhead and a balloon would have the same relative sizes as the diameter of an atomic nucleus and the atom as a whole, including the orbiting electrons. [70](#)

Many decades before the turn of the century, i.e. a long time before science was able to gain an insight into the inner structure of the atom, New Revelation was teaching that the atom consisted of even smaller, subatomic particles. In the book entitled *Schoepfungsgeheimnisse* (Mysteries of Creation) it says, on page 227: "An idea had to precede the creation of an atom which, before it became an atom, was made up of even smaller constituents, finally bordering on the airy, gaseous or spiritual form."

The mass of an atom is infinitesimal, as may be seen from the following: "It needs about three thousand million billion (USA trillion, translator) of the heaviest known atoms to make one gram." [71](#) The nucleus, taking up one hundred thousandth of the area of the atom, nevertheless has 99.95% of the mass (weight) of the atom. The electron, the particle unit making up the orbital part of the atom, weighs 1836 times less than the proton. It weighs the $10^{-27\text{th}}$ part of a gram.

Mathematically, this may be written as follows: $m_e = 0.9107 \times 10^{-27}$ grams or $m_e \sim 1 / 1\,000\,000\,000\,000\,000\,000\,000\,000\,000\,000\,000\,000\,000\,000$ gram i.e. the nominator under the line is the figure 1 with 27 zeros. [72](#) Scientists are quite rightly asking themselves what the true nature of the electron may be. W.K. Heisenberg, Nobel Prize Winner, speaks of "spirit-like states" in

this context, and Lincoln Barnett has said that the electron is a mere glimmer - as indefinite as a breath of wind, a sound wave in the night. [73](#) In spite of this, the electron, travelling around the nucleus at a rate of 2000 km per second, is a demonstrable reality. [74](#)

According to New Revelation, the electron is on the borderline to the spiritual realm. The following was dictated to Lorber: "The electron thus is nothing more than firstly the state of rest disturbed by pressure and friction, and secondly the excited activity of the etheric spirits, as something that in part is purely spiritual and in part also the natural light and life substance in the air around the earth." (Gr VIII 144,1) Elsewhere it says: "An ether atom is, though in your terms a noncorporeal, or, to put it in learned words, an imponderable thing, yet still something complete within itself, a limited entity. Despite its minute size, such an atom nevertheless has dimensions of depth and length like any solid body." (LGh. p. 163). Atomic physicists refer to the electrons rushing around the nucleus as a "cloud of matter" or a "charge cloud" today, whilst New Revelation has the equally apt term "enveloping mist". When New Revelation describes the forces of attraction and repulsion, we read: "Thus there developed between the atoms, due to their mist envelope, (= electrons, author), the process of assimilation, with the enveloping mist attracting what is homogeneous and repelling what is heterogeneous." (LGh p. 164). This is an apt description of the attractant and repellent forces in the atom postulated by 20th century scientists.

Materialist science is still unable to accept the New Revelation statement that atoms, or rather electrons, are partly spiritual by nature. But there are scientists who have come very close to this. Jean Mussard for example writes in his three-volume work *God and Random Chance*: "Perhaps an atom is nothing but a particle of spirit" [75](#) Teilhard de Chardin held the view that every particle of matter had its atom of soul. [76](#)

Siegfried Mueller-Markus, a professor of physics, writes: "The unobservable soul of the elementary particle directs its observable energy. The soul of particles plays a fundamental role in atomic physics. It is merely that we refuse to acknowledge its existence." [77](#)

It is no doubt the partly spiritual nature of elementary particles that has forced scientists to make the following confession: "Whilst we know a surprising amount about the laws to which electrons are subject, and about their interrelation with other particles, it is more or less beyond our capacity to apperceive their actual structure." [78](#)

Until the 1930s, everything about the atom appeared marvellously well ordered and clear. Yet during the decades that followed, scientists came to realize that it is not the atom that is the smallest unit of physical matter, but that the large numbers of elementary particles since discovered form the basis of all cosmic matter. The atom is already an offshoot. [79](#) What in fact are these tiny particles? The guessing game

as to their real nature is still in full swing today. [80](#) They are almost all the same size, but differ in weight. Some weigh so little that they may be called 'mere nothings'. They arrive from the universe impelled by inconceivable energies, up to 10^{21} (= a thousand trillions) electron volt.

[81](#) This is many million times the energy of the protons scientists are rushing through the huge proton accelerators built here on earth. Passing through the layers of air around the earth, they are within tiny fractions of a second transformed into different particles. The heavy particles always disintegrate, resulting in lighter particles. The life span of particles is so inconceivably short that human concepts of time are inadequate. This is a point where Lorber's statements, considered quite unreal by everybody in his lifetime, have been accurately confirmed by modern science. Lorber merely gives a few examples, just as only a few of the 200 or so elementary particles are discussed in the scientific literature nowadays. In the book entitled *Himmelsgaben* (Gift of Heaven), vol. I, page 82, written in 1840, Lorber describes the process of particle conversion as follows:

"You will believe water to be the mother of the animal world. But that is not so. The first category in the animal world are the infinitely small inhabitants of the ether. Within this, they are more or less what you call 'atoms' in your language. If you want to see such an animalcule with your eyes, you need to magnify such a dot a trillion (US quadrillion, translator) times-something you will probably never achieve in earthly life. No mortal eye will be able to see things as they really are, only the eye of the spirit is able to do this."

"These animals are spherical in form, their surface being extremely smooth. Their food is the essence of light. Their life span is the trillionth part of a second, after which they join in their trillions to begin to form a second category of living beings, though these do not differ greatly from their predecessors as far as size is concerned." "They may be called 'monads'." "This type of animal has the planetary sphere for its habitat. The life span is a thousand billionth of a second." "In the same way, one category after the other is formed, almost the same in form, with life in a higher potency each time. The life span of these entities will have gradually increased to the thousand millionth part of a second."

In Lorber's day, scientists could not possibly imagine a subatomic level where magnification by a thousand million would be required to perceive the smallest units of matter. Yet in the meantime, Lorber's statements, seeming utterly fantastic at the time, have been fully confirmed. The inconceivably small particles, requiring magnification by a thousand million if they are to be made visible, do exist. The large number of elementary particles discovered mostly from the end of the 1940s onwards, includes some that put everything known before in the shade. One of them is the neutrino. It is so tiny that compared to it the electron is a giant. It has a radius of 170 quadrillionth (US quintillionth, translator) of a centimeter. It has tremendous power of penetration,

simply passing right through the earth when travelling from the sun to the earth. Even a body as large as the sun should present no obstacle to it. [82](#) "As soon as the order of magnitude is reduced to something like 10^{-6} ," D. ter Haar has written, "we reach an area where no sharpening of the senses (using an electron microscope, author) will get us any further." [83](#) The inside of an atom has also never been seen and never will be seen. [84](#) Yet the physicists Cowan and Reines thought up a highly sophisticated experiment that enabled them to find the neutrino. According to Asimov, some physicists thought this was merely the ghost of a particle, though in fact it was not a figment of scientific mystique.

[85](#)

Lorber wrote that the "atoms are spherical in form, their surface being extremely smooth." [86](#) This, too, has now been confirmed. According to Asimov, a photon of visible light may also be envisaged as a sphere. [87](#) In the scientific journal *X-Magazin* 8/1972, it is said of the nullitron, another fairly recently discovered particle, that it "is perfectly spherical" and "has a fairly shiny surface." Lorber's "extremely smooth" surface and *X-Magazin's* "fairly shiny surface" are obviously synonymous.

The food of elementary particles, Lorber continues, is "the essence of light" (Hi I p. 83). Again statements have been made in atomic physics that certainly suggest a strong analogy. One such statement is to the effect that a light photon (light particle or corpuscle, author) is at any time in contact with about a thousand million atoms, each of them trying to capture the photon and absorb it. [88](#)

Lorber made surprisingly accurate statements as to the life span of elementary particles, statements that agree exactly with research findings in atomic physics. "Their life span", Lorber wrote, "is one trillionth of a second" (Hi I, p. 83). The life span of the sigma particle S^0 is given as 10^{-18} seconds by D. ter Haar, i.e. exactly a trillionth of a second. [89](#) Following transformation into the next stage, Lorber gives a life span of a thousand billionth of a second (Hi 1, p. 83). The life of a neutral pion is in fact 10^{-15} seconds, i.e. a thousand billionth of a second. [90](#) "The life span of these entities", New Revelation says, "will have gradually increased to the thousand millionth part of a second." (Hi I, p. 83). This, too, has been confirmed by D. ter Haar. The xi particle has a life of 10^{-9} seconds (= one milliardth of a second). [91](#) Ford gives the same figure for lambda particles. [92](#) As transformation progresses, the life span also increases, e.g. to 10^{-8} , 10^{-6} and 10^{-3} seconds. [93](#) A book by Kenneth W. Ford, a reading American scientist in the field of nuclear physics and elementary particle physics, provides illumination for Lorber's statement that such transformations gave "one category after the other, almost the same in form".

When the lambda particle has spontaneously dissociated into a nucleon and a pion, which takes less than a thousand millionth of a second, the process continues as follows, according to Ford: The pion takes slightly longer (than a thousand millionth of a second, author) to

dissociate into a myon and a neutrino. Shortly afterwards, the myon, too has disappeared and in its place an electron, a neutrino and an antineutrino have been produced. All this occurs with a millionth of a second. [94](#)

Ford says that elementary particles normally disintegrate, giving rise to lighter particles. [95](#) New Revelation has an analogous statement: "Larger elements always dissolve into lighter ones." (SGh p. 92) "In nature, one thing always changes unnoticeably into another, as wave generates wave." (Hi 1, p. 241, 9)

Another statement made in New Revelation is that the "different classes of entities (elementary particles, author) ... do not differ greatly from those that went before where their size is concerned." (Hi I, p. 83, II) This agrees with the following, stated by modern scientists: "The elementary particles are approximately the same in size." "The products of disintegration again are elementary particles and the same size as the original product." [96](#)

20th century research has shown that matter does not exist in a state of rest, as 19th century scientists had assumed. At subatomic level, a constant process of destruction is in progress, fast as lightning, catastrophic in nature, and mysterious, finally ending in stable elementary particles. Matter arises from a chaotic process that is almost inconceivable. These processes, far from clear as yet to modern scientists, were spectacularly anticipated by Lorber more than a hundred years ago, when he wrote down what the Inner Voice dictated. Very succinctly, New Revelation refers to these mysterious processes of creation, processes 19th century readers would hardly have been able to make much of. It says: "Where you see little or nothing with your eyes, great things are in progress, and it is exactly as a wise man once said (meaning Shakespeare, author): 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' " (EM p. 85)

The numerous transformations of elementary particles finally end in particles with unlimited life span. The fact that the protons and neutrons in the atomic nucleus do not disintegrate is due to their extraordinary "powers of interchange" which is also called "interaction". The term "interaction" plays as important a role in the scientific disclosures in New Revelation as it does in modern nuclear physics. We shall return to this later. In Lorber's day, the concept of "interaction" in conjunction with disintegration and generation was totally unknown. What is interaction? According to Ford, all the usual forces causing one object to be attracted by another are interactions, and the disintegration of an unstable elementary particle also reflects interaction. [97](#)

The outer part and the nucleus of an atom are held together by electromagnetic interaction. This force is not enough, however, to hold together the two nucleons, the proton and the neutron. There must be another force, a force a hundred times more powerful than electromagnetic force. In 1935, Professor Hideki was able to predict, on

the basis of calculations, that there must be a certain elementary particle that moves to and fro between protons and neutrons with lightning speed, creating a fast rhythm in which the protons and neutrons would not find the time to repel one another. 12 years later, this particle was indeed found in cosmic radiation and given the name pi-meson, or pion. Within one second, it rushes to and fro $5 * 10^{17}$ times (i.e. almost a trillion times) to and fro between protons and neutrons. [98](#) As to how interaction actually produces this force, this is something nuclear physicists are not really able to say. [99](#) It is in fact impossible for them to say, for according to Lorber the cause of this force of attraction is metaphysical. New Revelation says: "It is the force of My will that is the great bond joining all bodies in the universe, taking them all around and through each other... and so My will is at the same time the basic substance of all things." (EM p. 250)

Matter in the final instance being of spiritual origin, scientists will have to admit, however deeply they may have pene

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Mussard says, "as to the essence of waves and oscillations. Science teaches that they comprise an energy equivalent for noncreated matter. They are as transcendental to us as the soul of man." [105](#)

At this point, modern science comes very close to New Revelation. There are several passages where reference is made to the wrong road taken by materialistic science. "What scientists are seeing are nothing but crude processes in their retorts and distillation apparatus; they see a highly consistent scheme but are unable to comprehend it.... They do not want to look for the spirit." (LGh p. 80 f) "They do not want to recognize a great lawgiver, though they come upon his tracks at every step. If they were free from prejudice they surely would not be able to deny him." (SGh p. 35) "They therefore impute intelligence to matter, saying: they are merely following this or that impulse, just as they themselves are following their own materialistic vision, which is one of total delusion." (LGh p. 81) "But life is spiritual, and no microscope will allow us to spy on it in its sphere of activity." (Hi I, p. 94)

Lorber Describes the Dual Nature of Light

Below, further statements from New Revelation are compared with discoveries physicists have made many decades after the time when Lorber wrote them down.

In 1862, the English physicist Clerk Maxwell established the theoretical foundation for the existence of electromagnetic waves, on the basis of equations. H. Hertz was the first to produce and investigate rapid electromagnetic waves in experiments carried out in 1882. In 1896, G. Marconi used these to transmit information. Maxwell determined that electricity and magnetism were two forms of the same force, and some years later stated that light consisted of electromagnetic waves.

Thirty-five years before electromagnetic waves were established, in 1850, Jakob Lorber wrote, in the book *Von der Hoelle bis zum Himmel* (From Hell to Heaven) vol. II, p. 480, that "light moves with electromagnetic speed." In the special discussion on light in New Revelation, which was written at a later date, it says: "Here you have in brief outline the process of light as an effect of electricity and magnetism." (SGh p. 199) "Light is an emanation, produced by rapid, indeed billionfold (US trillion, translator), vibration of the smallest atoms, within a moment." (SGh p. 158)

Since 1925 we know, thanks to de Broglie, that light has a dual nature, depending on the processes it is subjected to. It is both corpuscular (substantial) and wave-like. **New Revelation also states that light also is a form of matter.** "Light is a form of matter" it says explicitly in *Schoepfungsgeheimnisse* (Secrets of Creation) p. 121.

Modern physics has confirmed it: **"Light consists of small projectiles and has mass.** The photon (a light quantum or corpuscle) is a particle of matter that is extremely small but can be exactly calculated from the formula $m = hv/c^2$ "There can be no doubt as to the essential relationship between light and mass, for both are corpuscular by nature."¹⁰⁶ Scientists are thus speaking of an essential relationship between light and matter, and this agrees with further statements made in New Revelation: **"Matter is of the same nature as the light emanating from the sun, that appears to be as nothing in terms of matter and yet is the basic form of matter, without being one and the same with it, for all original matter is free and unfettered."** (Gr VII 2099 20)

In his *Ergebnisse und Probleme der Naturwissenschaft* (Achievements and Problems of Scientific Research), Bernhard Bavinks shows how modern physics is coming very close to something Medieval mystics used to maintain, that the "world consists of frozen light".¹⁰⁷

Materialistic Science on the Wrong Track

The idea of matter being frozen light may be difficult to accept for some readers. They will find it even harder to accept the statement made in New Revelation that matter is spirit grown solid or frozen. Yet the inconceivable wisdom of the Creator is not bound by what men consider reasonable. According to Sir Arthur S. Eddington, every true law of nature appears irrational to rational thought."¹⁰⁸ The surprising discoveries made by 20th century scientists exploring astronomic, atomic and subatomic spheres may remind us of what Lichtenberg once said: "What everybody considers agreed needs to be investigated more than anything else."

New Revelation also makes the point: "You cannot see the spiritual, for you are not yet in the spiritual polarity. So it should not be too much of a surprise to you when you find statements here and there in what is reported here that you cannot be clear about ' ' " (Hi I, p. 46) "Where your scholars sense the presence of natural laws, there indeed none but

spiritual life is active and evolving, a spiritual life elevated far beyond all that is tangible, beyond anything the ideas and concepts of your scholars can attain to. And because the spiritual does not submit to their will, they have decided to deny it altogether." (LGh p. 85)

At the time when New Revelation was written, materialistic science was more or less in its beginnings, and materialism spread over the whole earth like a flood.

Metaphysics are taboo in science, and to speak of a Creator when looking for a solution of insoluble problems is considered unscientific. Goethe's words, that the works of nature are always a word first uttered by God, are relegated to the world of poetry. The final conclusion out of wisdom is that the universe and life arose from random chance. But, Professor Viktor von Weizsaecker has asked, "Why should only nonsense, chance, be right, and not sense?" ¹⁰⁹ Weizsaecker realized that removing God from the world would also immediately result in removing the spirit from nature." ¹¹⁰ To the east of us, mechanistic, materialistic dogma is anchored in a rigid political doctrine. Unprejudiced research is wellnigh unthinkable there. All theories are based not on scientific interest but ideology; this has precedence over truth.

New Revelation says: "You will not often see My name in print (in the scientific literature, author). They merely delve around in matter, and for the very reason that their search is material they will find nothing but matter." (SGh p. 223) Elsewhere the prediction is made that through materialistic science "an utter absence of faith will arise for mankind." Yet in recent decades it has become very evident that denial of the Creator has brought science to a dead end. With the discovery of the atom and of elementary particles a change has begun. Hopes that science might solve all problems has died. According to the atomic physicist Leonhard Weigand, "our material world is more mysterious than ever when it comes to its final nature." ¹¹¹ Professor Heinz Haber said that "the stuff of creation is metaphysical by nature and therefore there are limits to what science can determine". ¹¹² "Where is this thing we call matter?" von der Osten-Sacken asks. "Matter dissolves into mathematical concepts." ¹¹³ Barnett has expressed the same view, saying that scientists are merely driven deeper and deeper into the dark kingdom of symbols and abstractions.

The mechanical interpretation of natural processes by materialistic scientists had for the first time reached its limits when the nature of light was considered. This would not fit any of the mechanical models. Quantum theory brought an even more radical departure from the graphic qualities of classical physics. The scientific dogma of the steady and continuous state of natural phenomena has been clearly refuted at the atomic level. Everything science has discovered in the physical world points to mysteries beyond the visible world. More and more, as Barnett puts it, all roads based on theory and assumption lead to abysses which the mind of man is unable to bridge." ¹¹⁴ This is why the Nobel Prize

Winner Heisenberg said that "All our knowledge hangs suspended above an abyss of ignorance."

Materialistic scientists will one day have to recall the words of Plato, the Greek philosopher who had deeply intuitive faculties and 2300 years ago said: "A truly wise man will aim more to uncover the nature of being ... he will not limit himself to the world of phenomena, the existence of which is mere semblance."

Happily, more and more scientists are coming close to the statements made in New Revelation. Jean Mussard for instance answers the question as to the true nature of matter in very concrete terms: "The major result of this investigation is that it has been established that it is impossible to separate our concepts of spirit and matter. The world of matter appears after all our efforts to be so permeated with spirit, denuded of material reality, that the concept of physical substance has dwindled to nothing. It has dissolved in the transcendental, and in the final instance only abstract mathematical concepts remain." "Nature gives us the clearest possible indication that the world is spiritual in its structure." ¹¹⁵

Paul Chauchard comments: "Every living being is at the same time matter and spirit, with the spiritual element revealing itself not only in the human brain but everywhere in the physical world, proportionate to the degree of organization, complexity and order." ¹¹⁶

R.E. Vestenbrugg says: "Basically, physical matter appears to be approaching a state that is wholly and entirely spirit, and this indicates a high degree of spirituality in the scheme of things" ¹¹⁷ Bernhard Bavink has written: "The world of matter appears to us today as the possibly transient materialization of a wholly spiritual concept." ¹¹⁸

Richard Feynman from the California Institute of Technology (1965 Nobel Prize) has referred to the universe as a hierarchy extending from the simplest atomic structures via most subtle spiritual concepts to recognition of God." ¹¹⁹

According to Sir Arthur Eddington, the reading English astronomer well known for his work in astrophysics, the open confession that in physics one dealing with a world of shadows is one of the most significant advances made in recent times. In his opinion, the substance of the world is the substance of spirit." ¹²⁰

Sir James Jeans, physicist and astronomer, stated that there is considerable agreement nowadays that the stream of knowledge is flowing towards a nonmechanical reality and that the universe is gradually coming to appear more like a great machine." ¹²¹

V.A. Firsoff wrote in 1967: "It is highly illogical to maintain that there is only matter and no spirit. This is far removed from what modern physics is discovering, which is that matter in the traditional meaning of the word does not exist." ¹²²

The discoveries physicists have made at subatomic level have made the mechanistic view of the world an anachronism. Certain elementary particles, the neutrino for example, practically do not have the

characteristic of physical properties, so that they are somewhat ghost-like. (The neutrino has no mass, for instance, and no electrical charge, it is not subject to gravity, and "is not captured or repelled by the electrical and magnetic fields of other particles as it passes them.") Some particles seem so strange and ghost-like to scientists that the term 'strangeness' is used with reference to them. These particles, and the "quarks" which have been predicted in theory, may well be the link between spirit and matter. According to the physicist V.A. Firsoff, spirit is a universal entity or interaction of the same kind as electricity or gravity, and analogous to Einstein's famous equation $E = C^2$, there must be a transformation module that makes it possible to equate "spirit substance" with other elements in the physical world. ¹²³ According to Arthur Koestler, Firsoff assumes the existence of elementary particles of 'spirit substance' - suggesting the term 'mindons' for them which might have neutrino-type properties. ¹²⁴

Arthur Eddington held the view that individual particles of matter behave according to certain laws, and this behavior occurs when matter is in association with spirit. The behavior of this form of matter, he continues, would be in marked contrast to the lawless and random behavior of particles postulated by physicists." ¹²⁵

Wolfgang Pauli, another Nobel Prize Winner, has written: "With the discovery of Planck's constant, physicists were gradually forced to give up their proud claim of being able in principle to understand the whole of the world. Yet this very thing may well provide the corrective for former onesidedness and offer the first beginnings of progress in the direction of a uniform concept of the universe, where science is only one limited aspect." ¹²⁶

Percy W. Bridgman, who won the Nobel Prize in physics, has stated that scientists are on the threshold of a new era in human thought." ¹²⁷

One of the most important physicists in the present age, Max Planck, also a Nobel Prize Winner, said the following, among other things, in a lecture given in Florence: "As a physicist, that is, a man who had devoted his whole life to a wholly prosaic science, the exploration of matter, no one would surely suspect me of being a fantast. And so, having studied the atom, I am telling you that there is no matter as such. All matter arises and persists only due to a force that causes the atomic particles to vibrate, holding them together in the tiniest of solar systems, the atom. Yet in the whole of the universe there is no force that is either intelligent or eternal, and we must therefore assume that behind this force there is a conscious, intelligent mind or spirit. This is the very origin of all matter." "Since however there can be no spirit by itself, but every mind or spirit belongs to a being, we must inevitably accept the existence of spiritual beings." "The atom opens the door for mankind to the lost and forgotten world of the spirit." ¹²⁸

This significant statement from a famous scientist is in complete agreement with the statements made in New Revelation more than a

hundred years ago: "Force as an independent entity, as the learned materialists present it, simply does not exist. The spirit is the initiator of force, the one who holds physical matter together, and therefore the principal factor in all life. Without the spirit there is no life, without life, no physical matter." (LGh p. 78) "Behind this material world is the still larger world of the spirits." (SGh p. 171) "All that has being in reality can in fact only be sought and found in the purely spiritual." (Gr VII 75, 1) In accord with this, the renowned scientist Carl Friedrich von Weizsaecker has declared that the substance, the actual nature of the reality we encounter, is spirit." [129](#)

Arthur Koestler draws the conclusion, with regard to the way science is going: "We have heard a whole chorus of physicists who are Nobel Prize Winners tell us that matter, causality and determinism are dead. If that is the case, let us arrange their burial with honors in an electronic requiem. The time has come when we must learn from the post-mechanistic science of the 20th century and get rid of the straight-jacket imposed on our world philosophy by the materialism of the last century." [130](#)

It is indeed time to overcome materialism. The consequences that have arisen from this have been presented in the last chapter on the disasters that lie ahead. Leading scientists, among them the Nobel Prize Winner Werner Heisenberg, have long since clearly seen a cause-effect relationship in the increasingly more disquietening signs of the times. Heisenberg wrote: "Religion is the basis of ethics, and ethics the precondition for life." "When no guiding principles are left to show the way, the scale of values disappears and with it the meaningfulness of our actions and our pain, so that the end inevitably must be negation and despair." "These guiding principles derive not from contemplation of the immediately visible world, but the sphere of structures that lie behind it, Plato referred to this as the sphere of ideas, and the Bible says that God is spirit." [131](#)

The time will come when it is realized that materialism is the wrong way. The disclosures made in New Revelation leave no doubt that scientific research findings will come closer and closer to the statements made by Lorber. "My life teaching", the prediction is, "will easily agree with science when it is purified, giving mankind the full light of life." (Gr IX 90, 11)

Lincoln Barnett was clearly right when he said that scientists are aware that posterity may well revise their views, just as they themselves are revising the views of their predecessors." [132](#)

New Revelation and Prehistoric Man

Lorber not only forecast with surprising accuracy what present-day astronomers and atomic physicists were to discover, but also to some extent the research findings of other disciplines that did not even exist in the middle of the last century. These are the field of palaeontology, the study of animal and plant fossils, and anthropology, the science of man, his origins, etc.

In 1856, a strangely formed skull was found in the Neander Valley (= Tal) near Duesseldorf. It was larger than the present human skull, with a receding forehead and large bony prominences above the eyes, like those seen in the great apes of today. In 1872, Professor Virchow, Germany's reading anthropologist, rejected the thesis that this was the skull of a prehistoric man, considering it a ridiculous idea. In his opinion, the strange form of the skull was due to rheumatoid arthritis and rickets. For years, no one dared gave another interpretation, but slowly the situation changed.

In 1886, similar skulls were found in Belgium, in 1887 in France and Spain, and with them stone tools that could be dated. There was no doubt now that there had been a prehistoric man who had lived in

Europe forty to sixty thousand years earlier. More human fossils were found near Heidelberg in 1907, and later in Asia and Africa, and these dated several hundred thousand years back. Today, the finds go back over more than a million years, yet although there have been so many of them, no clear picture has emerged. Various theories were put forward, and there have even been occasional attempts to support such theories with very clever forgeries. The search has gone on for a hundred years, but still the missing link has not been found.

It is not our aim in this book to consider the different theories, but rather to show that in this field, too, New Revelation has anticipated major aspects of research that have only been tackled at a much later stage. No one would ever have thought, in the middle of the last century, that prehistoric men could have lived on this earth millions of years ago, people walking upright but never getting beyond a certain level of primitive development, until suddenly, about six thousand years ago, a completely new human being appeared who had intellectual powers and with surprising rapidity initiated civilizations, founded states, invented writing, and produced the concept of justice and laws.

Before that, there had been no appreciable change for millions of years, but now amazing advances were made within a very short period. Suddenly, a new power, quite unknown until then, came to life in man.

"Adamitic man had to come", it says in New Revelation, "Before a spiritual sentience arose awareness of a power that moves the soul to know and seek its Creator." "And that is the divine spark, that is placed in the soul as spirit." (Gr XI 10, 6) "Without God, no deed can be done." (Ha I 116, 8) "Man, however, is unable to perceive the force that is at work." (Gr X 173, 9)

In New Revelation, prehistoric men are referred to as "pre-Adamites". The details given as to their appearance and their faculties are illuminating.

First, however, it is said that **the six days of creation Moses wrote about in Genesis should not be taken literally**, though not so long ago the churches still demanded that they should be. In Gr VIII 72, the six stages in the creation of earth are referred to, giving the duration of each stage as "very many millions of years". The existence of saurians during the third stage is referred to circumstantially: "The vegetation became much more varied and abundant and reached giant size, animals as much as the vegetation." **Towards the end of the fourth stage**, "Earth upheavals came again, burying most of what you would have called creatures at that time. You will find many things from that period beneath the soil on earth, but this is already very different from the products of the first three periods."

After the beginning of the "fifth period, it was probably more than a thousand times a thousand years until all soil that was well situated was wholly suitable again for a new creation of a great many different plants

- grasses, herbs, shrubs and trees - and all kinds of animals and pre-Adamitic man."

This reference to a "new creation of animals and plants" is of particular interest. The sudden disappearance and then after a long period the just as sudden reappearance of new animal and plant species has been confirmed by modern science." ¹³³ This **fact, that there was a total break, means there has been no continuous process of evolution, i.e., it is unthinkable that animals and plants arose through mutation, without a new act of creation.** Materialistic scientists have put forward the thesis that all new forms have arisen out of themselves. **The long break, the deep trench in the middle, takes away the ground under the feet of that thesis of autonomism or autogenesis. The new cannot be explained on the basis of the structures that went before. Evolution does have a sequence of stages** - as New Revelation says very clearly - **but there is no unbroken line.** "A blind force", we read in New Revelation, "has never yet produced even a small moss plant." (Gr VI 87, 7) "All life is such by nature that it is constantly able to change and grow, because of My constant inflow."

The following is also said about the fifth stage: "As this period began, the earth was brought into a regular orbit around the sun. Night and day were now alternating regularly. Yet there still were all kinds of changes taking place, as the poles of the earth were still shifting considerably."

It is in the discussion of the fifth stage that mention is made for the first time of prehistoric man. In Gr VIII 72, the following is said, for example: "There was as yet nothing resembling agriculture for these prehistoric men, though they did already make use of certain animal herds, leading a rough, nomadic life, wearing no garments and not building houses or huts. But they set up nests on thick branches of the trees where they could live and rest, and built up food stores that would gradually be consumed. When it grew very cold they would move to warmer areas." "They did not have language of the kind now current among men; but they did have better articulated sounds, signs and gestures than even the most highly developed animals, and were able to communicate everything they felt need to communicate." "Although this fifth preliminary evolution stage lasted very many thousand thousand years (= millions of years), no cultural advance of any kind was to be noted among these people, they continued to live their unvarying nomadic life."

"Their skin was still fairly hairy, dark to light grey in color, hairless races were to be found only in the south. They continued generation upon generation in the lowlands until Adam." "In Adam's day, when the sixth earth period took its beginning, the earth in part again had to go through great upheavals, with fire and water, and almost the entire pre-Adamite race we have spoken of perished, with its domestic animals."

Lorber said that the prehistoric, original human race existed for "very

many million years". Until some years ago, scientists held the view that original man was present only from the Quarternary period, which would mean they existed for about one million years. But in 1966, Dr. Louis Leakey, a well known anthropologist, showed this assumption to be untrue and stated that prehistoric man had also existed during the Tertiary period. The fossils found by Dr. Leakey are many million years old. Some early human bones found are up to twenty million years old (*Frankfurter Allgemeine Zeitung* 3.10.1972). **Lorber's statements on the subject have thus been fully borne out.**

Apart from general discussion of prehistoric man, Lorber also goes into details, and these, too, have found scientific confirmation. One particular race for instance is referred to as follows: "As humans, they were enormously tall and strong, and their teeth were so strong that they were able to use them as cutting tools." (Gr VIII 72, 17)

Glowatzki has reported that in 1925, the German palaeontologist von Koenigswald was shown teeth in China that "resembled human teeth in form". "The teeth which had been found were so large that if one were to draw conclusions from their size as to the size of the jaws and hence the whole Gigantopithecus, he would have been about 3.50 metres in height." ¹³⁴ Pinds made in East Java in 1939 and 1941 indicate that "prehistoric men lived there who were real giants." ¹³⁵ Dr. Leakey's most famous discovery is "Nutcracker Man", found in 1959, who had unusually powerful teeth in his jaw (*Rhein-Neckar-Zeitung*, 3.10.1972).

Another detail is given to vol. III of *Haushaltung Gottes* (God's Household Management), page 453, written down in 1864: "As to pre-Adamitic man, the so-called 'animal man', fossilized remains may still be found here and there. They had the greatest instinctive intelligence of all animal species, setting up their dwellings, invariably the same, here and there. In place where streams and rivers were not too wide, they also placed **stones in them, building a kind of bridge** ... Not uncommonly they would continue with their building until ten or more such bridges formed something of a crude terrace ... These, then, were the people who had originated the walls of which traces are still to be found today, walls considered to be very old indeed."

Improbable as it may seem, **such walls have been found.** One of the best known German anthropologists, Professor Gerhard Heberer, writes, in a volume containing a number of contributions on the origin of mankind from the Australopethicines, that the A type of these pygmy-sized people "were able to build small walls", using them, he assumes, for protection from the wind." ¹³⁶

It is not at all surprising that Lorber's friends did not manage to find a single publisher in the whole of Austria who was prepared to publish his writings. At the time, the disclosures of the true prophet must have seemed utterly phantasmagorical. If Lorber's work had reached a wider public in those days, it would surely have been met with annihilating criticism. From the present-day perspective, when flights to the moon no

longer generate a particular excitement and the enormous dimensions of the universe have become a commonplace, the above disclosures made by Lorber seem nothing out of the ordinary, for secondary school pupils are now taught these things in their science lessons. More than a hundred years after Lorber's death, we, unlike his contemporaries and the generations that followed, are able to see the truth of what Lorber had to say.

Lorber Foretells Modern Technology

Looking through the many volumes of *New Revelation*, anyone with knowledge of the subject will again and again find **disclosures about things that have come to realization in modern science and technology.**

In volume V of *Das Weltbild des Geistes* (The World in the Eye of the Spirit), page 32, the following may be found, for instance: "If you put water, which is so compliant, under great pressure, you will obtain lumps of ice." In 1966, the *Stuttgarter Zeitung*, No. 187/1966 reported on the first experiment of this kind, using the most up-to-date physical apparatus to get the required high pressure. At a temperature of 400 C, ice was procured at a pressure of 200,000 atmospheres.

Lorber also predicted radio telegraphy and airplanes crossing the oceans, though again in his own terminology. "I say to you that men will speak with the tongue of lightning, from one end of the world to the other, and they will fly around in the air like birds, far away across oceans and countries." (Gr V 46, 1) With regard to **radio telegraphy**, it should be noted that Maxwell predicted the existence of electromagnetic waves in 1867, three years after Lorber's death. Hertz discovered them in 1887. Marconi put them to practical use in 1896, telegraphing across the Atlantic in 1903.

What Lorber had to communicate about the universe, atoms, prehistoric man and technological advances must have seemed utterly beyond belief even in the early decades of this century. In the meantime, however, there have been great changes. Yet for a long time, the following, stated in *New Revelation*, certainly held true: "The world will decry them (the authors of *New Revelation*) as deluded romancers, as was the case also with the prophets."

If we were to look for a key phrase to characterize the works of *New Revelation*, perhaps the words uttered by Heraclitus (500 B.C.) may be appropriate: "Due to its unbelievable nature, the truth escapes being

known." Today there can no longer be any doubt: **New Revelation represents a tremendous incursion from the supernatural into the natural world, a divine revelation for 20th and 21st century man.** This must hold true not only for the scientific content of New Revelation, but also for the other parts of the work, the principal message given. **New Revelation is first and foremost a message of salvation for present-day mankind, who have become separated from God, living without faith and given up to material pleasures.** The predictions made in the field of science undoubtedly have their reason and purpose, which is to convey to the people of our time, people used to a critical and skeptical approach, that the disclosures carrying **the message of salvation must also be accepted as divine inspiration.**

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Part II

Elucidation and Complementation of the Gospels through New Revelation

New Revelation does not limit itself to an announcement of disasters that are soon to befall mankind. It is first and foremost a message of salvation. During His lifetime, Jesus was able to say relatively little to the general populace about the secrets of creation, etc. His apostles on the other hand were given deep insights, though they often found these difficult to understand. This is also why much was told to them in cryptic form. What is more, they were under the Discipline of the Secret, which means that certain things could only be passed on in secrecy. During the first centuries, this was still known among the leaders of the church, as is clearly obvious from the Literature of the time. The great biblical scholar Origen (A.D. 250) wrote that there were **secret teachings, the higher 'disciplina arcani'**. The deepest secrets would be entrusted only to priests and teachers. (Hom.V I in Num. p. 39 F 22-39)

It is evident from New Revelation that Jesus repeatedly instructed his disciples to keep certain teachings secret. "The out of the ordinary you need not proclaim to all men, but only to those who will follow you in office." (Gr VIII 77, 17)

"I say to you all that for the moment you are not to teach the people all I have told you" (Gr V 117, 7). "John and Matthew have asked Me if they were to write down all these things. I have said to them: 'You can do this for your own purposes, but you need not write it down for the people, for they are too young as yet by two thousand years to understand this..' (Gr II 218, 14) "In the distant future I shall call up servants and dictate to them, through the spirit in their hearts, to write down everything that has occurred now, from the time when I took up the office of teacher and made you My first disciples, and also what is to come, and many other things, too." (Gr VIII 79, 3-4)

"When the right time has come, then much shall also be written." (Gr VIII 79, 8) "In those days to come, **My teaching will not be presented to men veiled in mystery, but wholly unveiled in its heavenly and spiritual significance**, and that shall be the New Jerusalem that is to come down from the heavens upon earth. Its light, men will then see how greatly those who went before them were deceived and misled by the false prophets, just as the Jews are by the Pharisees" (Gr IX 90, 2).

When the disciples asked why the message could not then be given (quite) openly, Jesus replied: "There is much that I could still tell you and reveal to you, but you are all of you not yet able to bear it" (Gr IX 90, 6).

It was also made clear to them that at that time lessons had to be given "as to children, as it were", and that they "could not yet have the least idea as to the extensive knowledge and (technological) art that

men would attain in times to come." (Gr IX 90, 8)

The partly occult nature of the Gospels, providing an opportunity for frequent misinterpretation, had the sanction of Our Lord. Asked about this by St. John the Evangelist (who was His apostle, author), Jesus said the following: "It is better that the mitter (the Gospel, author) is given to the world in a very occult veiled form, for the world can then have a tussle merely with the outer veils, leaving the living heart within untouched... "When the need arises, in time to come, I shall once again arouse men to whom I shall disclose everything that took place here and what the world will have to expect because of its incorrigible wickedness." (Gr I 216, 13-14)

Before His Ascension, Jesus had promised mankind that a Comforter would come. In New Revelation, the Lord explains this Comforter as follows for modern man: "The Comforter I promised my disciples, saying that I would send him, this has already been given in the words written by John, the most loved of My disciples. The disciples did not understand these words but you, who are now schooled and prepared to quite some extent to grasp and understand My teaching the way I should wish it to be understood and also put into effect, you can find, in these words passed down to you (New Revelation), the Comforter, who can enlighten and exalt you, making you strong to face all that is to come, just as My Spirit gave the disciples strength to bear their future destinies with the strength of soul their mission required." (Pr 157)

A prediction Jesus made to Nicodemus was that in the period following His life on earth, up to the time when the Comforter would come in form of the "true, great doctrine of light and life, there will be little light among men on earth." (Gr VII 54, 5-6)

"They (men) will have to learn to think, then to seek and to find for themselves." "The people of the world take satisfaction in the world, and any concept of God must therefore also be wholly worldly in appearance if it is to find favor with men." "And so it will be a long time before we are able to present the truth immediately to the people on the earth (in Jesus's time, author.)" (Gr VI 204, 2-4)

Jesus predicted, among the apostles, that in the course of time His teachings would become obscured due to alterations made in the Gospels and due to misinterpretation. "That in times to come My teachings will not continue among all nations in the pure form in which you have received it from My lips, that is something that may be taken for granted even today." (Gr V 120, 6) "But the innermost spirit will still be there." (Gr V 120,6)

"The readers of the communities in particular", it says elsewhere, when Jesus is addressing our present generation in New Revelation, **"began to twist the meaning of My teachings**, for being the purest truth coming from the heavens, it failed to bring them adequate profit, and **they confounded it with the nonsensical notions of old.**" (Gr X 25, 4)

"They have dug a pit for My original light from the heavens, to hide it from the eyes of all men, and to keep them in darkness, for their worldly benefit."

"It is easily seen that such a thing (the expurgation and clarification of the Gospels, author) cannot happen in a moment, just as night cannot yield to full daylight all of a sudden, for everything must take its time in this world." (Gr X 25, 8 and 10)

Because of this, "at a very late moment, immediately before a great judgement, seers will be called up and admitted who will have to make the short, great effort of cleansing a doctrine that has become very impure." (Gr VI 176, 10)

"The workers in My vineyard will not perform great miracles, but work wholly with the pure Word and through Scripture, the revelation they receive being nothing very striking, but merely the living Word within them, in their feelings and in the thoughts in their hearts." (Gr VI 176, 10)

"When a thousand and again not quite a thousand years will have passed from this moment (the time when Jesus was teaching, author) and My teachings will be totally buried in the foulest of matter, then I shall once again call up men who will write down accurately, word for word, what has been negotiated and has occurred here (with the disciples, author), and pass it on to the world in a great book (New Revelation consists of 25 volumes), so that their eyes shall be opened again in many respects." (Gr IV 112, 4)

"Yet this My teaching of the real world that will never die (i.e., always remain the same) will meet much Opposition - this I know an eternity in advance." (Gr II 172, 8)

The Lord then refers to the gospel of the Sower, saying: "For those who will be thirsty and longing for the water of life, for them they (the disclosures, author) have been made." "In order then to open up the gospels, that are closed with more than seven seals, and prepare a way for them through these books to Me and My heavens, I am sending you these revelations." (Pr 229)

"These teachings I gave only for My true children on their earth . . ." (Hi I p. 390). "As to the true children of the world, however, let them be and do not call them." (Gr VI 151, 3 and 11)

"For the senses of men are so perverted that the greatest of miracles, the living Word given to them through the agency of an awakened seer and servant of the Word, is as unimportant to them as any other thing in the world." (Hi 11 p. 106)

"Most life pilgrims prefer to stay in the valleys of their animal nature rather than take the trouble to climb a mountain, there to get at least the prospect of becoming a true human being." (Hi 11 p. 361)

The Churches and New Revelation

Both the Protestant and the Roman Catholic Church refuse to accept any revelation proclaiming a new or additional message of salvation. Indeed, the Protestant Church will not accept any new revelation whatsoever. Following Luther's dictum of *Sol scriptura* (nothing but Holy Writ), **it teaches that the message of salvation reached its conclusion with the New Testament.** The Catholic Church admits, referring to Lk 17, 21; John 6, 45; 14,16-21; 16,12-15; 1 Cor 14,1, 5, 19 ff, that there will be revelations after Christ. These are referred to as '**private revelations**', intended more for individuals and not for Christendom as a whole.

The Christian revelation essential for salvation, the Catholic Church feels, had been complete in the days of the apostles. They refer to the Bible, where it says that "in these last days He (God) has spoken to us by a Son" (Heb. 1, 2), and to Paul (1 Cor 10, 11) and Peter (2 Pet 3, 3); see also 1 Pet 4, 7 and 1 Jn 2, 18 speaking of the "end of days", and indeed the "last hour". These statements made by the apostles are not a reliable base for the churches' refusal to accept, because during the first century A.D. Christians adhered to the dogma that the end of the world was to come in their time. This is shown for instance in the above quote

from I Heb 1, 2: "in these last days" and I Cor 10, 11, "for our instruction, upon whom the end of the ages has come!" "The appointed time has grown very short." (1 Cor 7, 29). In time, it had to be admitted that the apostles had been mistaken.

Jakob Lorber was told by our Lord that during His time on earth He had said to the disciples, "that I from now on until the end of the world will send messengers from the heavens, so that My Word may not be obliterated by the wicked children of the world nor be too much defamed. But these (messengers) too will be persecuted more or less for My name's sake." (Gr X 115, 9)

"After Me, the gates of heaven will henceforth be open and after more than a thousand years it will be possible (for Lorber, author) to perceive and write down what we are discussing here (with the disciples, author) as though it were all happening before the eyes of the people who will step upon the earth two thousand years (!) after us." (Gr 111 15, 6)

"Lest all men be lost, I have determined that from now on, My word and My teachings shall reach individual persons the way they once did my disciples, and reach them undistorted, not veiled as in the Prophets, but in a clear and comprehensible form, as My disciples once taught the peoples." "I shall now open the eyes of the unbelievers and explain their real meaning to those who literally interpret My Bible." (Pr 163)

This makes it quite clear that the churches are mistaken when they maintain that Revelation was complete with the message of Jesus and the apostles. The horizons of man's capacity for knowledge need to expand before "greater revelations and more accurate details will be given. . ." "Anyone who then accepts the revelations as true and acts accordingly, will soon gain increasingly clearer insight and attain to a truly independent, free life." (Gr VI 204, 9-10)

Mankind has made intellectual progress over the last nineteen hundred years and the time has now come for the mind to be given stronger meat. The Gospels contain only fragments of what Jesus said, and their interpretation leaves very much to be desired - as may be seen from the published results of biblical criticism. The confusion and the distortion of Jesus's teachings could hardly be worse. On the other hand, **the churches have got themselves into really serious discredit in the scientific age by adhering to the dogma that the whole of the Old and New Testament text had to be taken literally.** In the Galileo case, in the 17th century, the Catholic Church seriously shook the confidence of its believers, particularly the educated, in its exegetes. Luther was no different, of course. When Copernicus proposed the theory that the earth rotated around the sun and not vice versa, he said heatedly: "But this fool wants to turn the whole of astronomy upside down." And his friend Melanchthon wanted to have "this nonsense, a public menace, forbidden by the state." ¹

In the days of early Christianity, the office of prophet was accepted as commonplace, - as may be seen from the Literature of the period. St.

Paul wrote: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God be complete, equipped for every good work." (2 Tim 3, 16-17)

In 1st century Literature, the prophets are referred to before the bishops. The function of the latter was not one of leadership in those days, but of subordinate nature. They acted as assistants to the presbyters and elders. The Latin word for bishop, *episcopus*, was used in public administration in antiquity. The *episcopus* was the city treasurer, and the function was very much the same in the early Christian communities. The second century didache on the teachings of the twelve apostles, explicitly states: "The prophets are your high priests" (!). (Didache 13,3).

In his First Letter to the Corinthians, St. Paul declared: "God has appointed in the church first apostles, second prophets." (1 Cor 12, 28)

Later, when the hierarchy of priests evolved, the bishops moved into first place. It was at this time that the announcement was made that there would be no further divine revelations. According to Professor Walter Nigg, the strange view that after the apostles God made no further revelations to mankind, was "promulgated merely by theologians who understandably were afraid of the confusion active prophesy might cause among their paragraphs." ²

The objection that much is different in New Revelation to what the churches are teaching is no argument in favor of denying these disclosures. Present-day experts in exegesis and biblical research are unanimously of the opinion that in a number of places, the New Testament text is not identical with the original manuscripts which have been lost. Even Catholic experts are convinced of this today, though it is not spelled out clearly in the parish magazines. As Paul said in his Letter to the Galatians, "there are some who trouble you and pervert the Gospel of Christ." (Gal 1, 7)

After the Council, Catholic Bible scholars are now also admitting quite openly that the Gospel has suffered additions, omissions and alterations. The Catholic professor of theology, J. R. Geiselman, for example, has written: "The present-day version of the Gospels has undoubtedly undergone a number of revisions." ³

Father Norbert Lohfink SJ states that even in the Middle Ages, learned monks were aware that the New Testament contained material that was not genuine. ⁴ This was the reason why Catholics were not allowed to read the New Testament for centuries. The experts had known about it all for a long time, but prior to the Council they would not have dared to speak of this openly. As Father Lohfink says, "occult teaching developed" among theological scholars. ⁵

Until 1962, the Catholic Church insisted that its faithful took the Bible to be wholly free of error. When New Revelation therefore differs here and there from the teachings of the church, this is no reason to refuse to accept it as divine revelation. God does not truckle to churchmen. His

spirit blows where it wills and when it wills. The Roman Ex St. Office has explicitly confirmed in its *Mysterium Ecclesiae* declaration (1973) in response to Hans Kueng's book on infallibility, that the dogmas are "dependent on circumstance, imperfect, open to correction, and may be added to and replaced." ⁶ This weighty statement from an ecclesiastical authority should be kept firmly in mind by Catholics reading this book.

The central issue here is whether Jakob Lorber ranks as a true prophet deemed worthy to take down in writing a revelation made by God for men living in these last days. Apart from Lorber's scientific predictions, a critical assessment has to be made also of his inner attitude. According to John 7, 18, the following is demanded of a true prophet: "He who speaks on his own authority seeks his own glory; but he who seeks the glory of Him who sent him is true, and in him there is no falsehood." (Jn 7, 17)

This is utterly true of Lorber. It is hardly possible to imagine a person more humble, unassuming and retiring. Although he has written the most significant religious work of all times, he remained completely unknown. He did not seek public recognition or material advantage. His attitude to his mission and his work is expressed in a letter he wrote to his friend Anselm Huettenbrenner on 21 April 1848: "The world is not prepared to gave me anything, and of this I am glad."

Another characteristic for a prophet given in New Revelation is that "true prophets will always walk in poverty" (Gr VI 179, 3).

Furthermore: "A true prophet will never be self-seeking, and far from all conceit." (Gr III 204, 12) As already stated earlier, no other person living in a civilized country could really have been more poverty-stricken than Lorber. Self-seeking and conceit were as far removed from the heart of this harmless man as from an innocent child.

Any seeker for truth reading New Revelation will come to realize that Lorber had charisma and that the disclosures dictated to him day after day over a period of twenty-four years was a gift of heaven, a true well spring of divine inspiration and - as New Revelation says - "the key to understanding the Gospels."

It is easy to distinguish Lorber from many an important-sounding, greedy charlatan who may call himself a "medium for the father". Unfortunately there are many harmless people lacking discernment who fall under the spell of these false prophets, are led astray and, as is only too often obvious, financially exploited.

It is perfectly evident, from what has been said above, that Jakob Lorber's disclosures are a divine message. Yet it is easy to imagine that this unadulterated wisdom, that opens up new horizons and sweeps away much theological debris, is an offence to many, and in particular that the severe judgement, and the fate proclaimed for a Catholic church that has lost its way will have serious consequences as it comes upon the rigid and selfrighteous conceits of the hierarchy. New Revelation makes it only too clear that the Catholic Church and the teaching of

Jesus are not in every case one and the same.

It is predicted in New Revelation that "when the need for the truth of life in the end becomes more and more general, and men are no longer satisfied with mere faith in authority, a faith that forever is the basis of benighted, dilatory superstition, then the time will have come to give them a great and concrete life of light, full of clarity and truth." (Gr VIII 162, 18)

Judging by the experience of all the prophets, there will be opposition to the revelation the Lord has made through Lorber. New Revelation predicts that opposition will grow as it becomes more widely known. It also says, however, that the "wind of the spirit" is already blowing. "It comes from the heavens, to cleanse your spiritual air that is full of all kinds of evil vapors." And the spiritual breath of wind of New Revelation has indeed entered into the hearts of increasing numbers of readers. They realize in awe how this revelation opens up God's plan for salvation in its whole depth, and that this plan is much more comprehensive than the priests have ever been able to envisage. Here the word "God is love" makes itself felt in its full significance. New Revelation is divine in origin, and it therefore calls for the purest love of God and our fellow men, as ineluctable as active Christianity. The urgency of the warnings given to mankind in these last days does indeed touch the heart.

Perceptive theologians have not failed to notice that a prophetic element is astir in the world and that this has its Godgiven purpose in the plan of salvation. They realize that the soil has been broken for a new seed.

In a series of lectures entitled 'Prophets of Yesterday and Today,' Dr. Norbert Lohfink of the Papal Bible Institute in Rome made the following significant comments (without reference to Jakob Lorber): "If we count ourselves among those who feel concern for our world, then there is nothing more oppressive in this world than God's silence. And here we come across a person who has been reached by the voice of God." "Let us not make the limits too narrow where prophesy is concerned, and we shall meet it even in our day. And we also do not know if it will not appear in completely new forms, perhaps within two decades, surprising us all.... The more the church is prepared to give consideration to the prophets whom God is sending, the more critical it will find the issue of division of minds, and this indeed is not easy. But at the same time we, at least in Europe, should say to ourselves over and over again that in reality we do feel in our bones a wholly unchristian distrust of prophets." "Yet we must always reckon with the fact that such prophets may well have messages that should have been given within our churches but could not be given there, because we are sinfully shutting ourselves off. What, then, can we do? We should not feel ashamed also to go to these prophets and learn from them." "The temptation is always not to adapt ourselves to the prophets, but adapt the prophets to ourselves." "We are often under the painful impression that God is silent in our world. The

prophets will not let us go, because they claim that they hear God speak. It all depends on there being prophets again today. ⁷

Professor Karl Rahner SJ, a well known Council theologian, has said that the church is far from infallible in its assessment of private revelations. (See the declaration made by the Roman Authority 1877 ASS XI. p. 509 ff) In principle, Rahner holds that "If God has spoken, and this fact has been established, i.e., if adequate proof has been forthcoming, then I feel it is my absolute duty to listen, to obey and to believe, in so far as the content in any way concerns me." "In principle, the spirit of God can have any member of the church influence the church, telling it what the spirit demands of it, what the hour demands."

⁸ Protestant theologians have made similar statements. ⁹

These are very impressive statements. They may well cause many a premature opinion concerning Jakob Lorber to be changed. Yet they are unlikely to have any effect on reading churchmen. The repressive measures taken by the Vatican leave no doubt as to the attitudes prevalent in the Papal Court.

"The more My teaching (of New Revelation, author) gains ground, the more will obstacles rise high against it, for it attacks many in their material and even more of their spiritual prosperity, in the way of thinking they have got used to." (Pr 108)

"Many will cast stones upon My teaching, stones that are harsh words intended to crush the gentle teaching of love with their weight. But do not be afraid that they will win." (Pr 107)

A prophet is always a man for radical change. This applies to the churches as much as to temporal things. Amos was the prophet of doom in Samaria, and Jakob Lorber will be ours. Amos had bitter truths to tell to the priests in the name of God (5, 21-23). They did not like to hear this and told him: "O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."

It is no different today. "They do not love My light," Lorber was told by the Lord, referring to the priests of today. (Gr III 225, 9)

So that as many people as possible may be acquainted with New Revelation, the following is said in the work to all who seem fitted to spread New Revelation: "Contribute all you can, to show your fellow men the way to the same goal, then My words to you will not have been in vain." (Pr 132)

In earlier centuries the Catholic Church always altered the meaning of revelations or suppressed them. In the case of New Revelation it will be able to prevent it spreading among men, for-as Jakob Lorber said very specifically: "This is not within My scheme for now and henceforth." "At the right time, My word will reach all who call for it in their hearts." (Hi II p. 276)

"My work will enter the light of day without hindrance as a great magnet that will draw everything to itself." (Hi I p. 99)

New Revelation Disclosures Relating to the Evangelists and Their Gospels

New Revelation informs us not only as to the proper text and the meaning of Jesus' message, but also gives details about the evangelists. Expert opinion as to authorship of the different gospels varies enormously. Protestant theologians are almost all agreed that none of the evangelists were eyewitnesses or earwitnesses. The Catholic Church on the other hand considers John the Evangelist to have been Jesus's most loved disciple. The latter view has been confirmed in New Revelation. Some authors rate the **Gospel of St. John** to be without significance. ¹⁰

Yet New Revelation refers to this Gospel in particular as the one that is most reliable. Clement of Alexandria (3rd c.) was right in judging the Gospel of St. John to be "the spiritual gospel", "the heart, the climax, the Holiest of Holies in the New Testament." ¹¹ John describes the secret conversations between Jesus and Nicodemus and gives the exact location, something only an eyewitness could know.

Because there are a few introductory sentences that have a certain philosophical ring to them, many critics have erroneously come to the

conclusion that John was a Hellenist. As New Revelation shows, those sentences had come from the lips of Jesus. Quite apart from this, these few verses are no reason to put undue emphasis on the philosophical nature of St. John's Gospel. The literature sometimes contains the weirdest and most absurd theories as to the person of St. John the Evangelist.

Jean Paillard, a Catholic, says: "John's father ran a fishing enterprise, employing a number of hired men. The family appears to have been very well off and to have had connections with the leading people in Jerusalem." ¹²

New Revelation tells us that John was the son of very poor people who had problems feeding their large brood of children. The details are as follows: "Joseph's children, his own as well as those he had taken into his house, suffered the greatest poverty and most of them did follow Me. Among them there was also John who spent a lot of time at Joseph's house and was an apprentice in that house. For his father was even worse off than Joseph himself and therefore handed-over his son that he might learn Joseph's trade. He did learn it and was a very skilled carpenter and joiner, also knowing how to do turned work. In addition to this, he loved Mary and Me and the whole house of Joseph greatly, and there were no better and more trustworthy hands to which Mary could (later) be entrusted than those of this very son of Zebedee." (Schrift 32, 4)

During the time of Jesus's teaching mission, John was fully informed of all events and all that Jesus said. Yet he only wrote down a small part of it. He was explicitly instructed to put down only the most essential part: "So John and Matthew also wrote down the gospel, but only the key points, leaving aside most circumstantial detail" (Gr VI 148, 20) John would sometimes ask if he might make a note of what he had just heard, and the answer he received on one occasion was: "Let it be. In yonder time (i.e., Lorber's day) I shall, in so far as there is need, have such things revealed to such men as are of good will, through the mouths of newly awakened servants, seers and prophets." "Apart from the most important thing, My teaching office on this earth, you will, in the gospel written by you, say, with regard to the extraordinary teachings and deeds, that I have taught and done many a thing that is not written in the books; and even if such were to be written down in the books, the world, that is, mankind, would not be able to grasp it." (Gr X 157, 2 and 3)

Particular interest attaches to the revealing sentence added at the end, making it clear that people would not be able to grasp the content. The mutilated and therefore rather strange text of St. John's Gospel as it has come down to us (21, 25), saying that the world itself could not contain the books, is amplified and given meaning in New Revelation. Elsewhere in New Revelation, this passage is rounded out by the addition of the word "yet". The complete and very meaningful text therefore says

that the people living in those days would not have been able to grasp the occult teaching Jesus was passing on to His disciple. "In the present day, however, . . . culture and civilization and man's intellect are very different from what they were in those days," (Pr 24) "My disciples were as yet like innocent children, initially unable to grasp the exalted ideas relating to Myself and My Kingdom, as later they did when My Spirit had come upon them." "If My disciples could still put such questions, you can imagine how the others, less initiated, were thinking." (Pr 296)

On the island of Patmos, John also wrote his "Occult Revelation". He was a hundred years old at the time, and was assisted in his writing by a friend who had given up his Greek name and also called himself John. (Gr XI p. 264)

According to New Revelation, John concluded his gospel "at just about the time when Jerusalem was destroyed by the Romans." (A.D. 70, author). John, more than a hundred years old, then wrote "his visions upon parchment, under the title **The Revelation to John**." (Gr XI p. 264)

As to the **Gospel of St. Matthew**, the scholars are in the dark as to the person of the author. It has been established that the Gospel of St. Matthew in its present form is made up of older elements, and many assume that the author of this gospel had the Gospel of St. Mark available to him, and also another, unknown source, generally designated by the letter Q (for German Quelle = source). This dual-source theory is not universally accepted. Some authors maintain that it is the prevailing view, others oppose it. According to Paillard, modern scholars are agreed that the dual-source theory is "far too simple". ¹³ The different views will not be gone into here, as New Revelation provides the full and final answer in this case.

It states that Matthew had been "in the service of the Romans as a scribe" at a major customs post by the Sea of Galilee." (Gr IX 114, 1) (This Matthew, a mere scribe employed at a customs post who also ran a pub by the side, should not be confused with the selfemployed tax collector Matthew.) "He was then taken up by Me, when, travelling to Kis, I met him at a station midway between Capernaum and Kis, and this caused Me to be accused of going about with tax collectors and sinners." "As this Matthew was good with his pen, however, and did not want to part from Me again, I took him up as a scribe, but merely for factual things. John had to write down the Word, i.e., My teachings, and Matthew sometimes wrote down for himself the less spiritual parts of My teaching and sermons, though he always had John correct them for him; for Matthew had a good memory for facts, but not a good one for the teachings.

"As to My family background, he knew very little of this while he went about with Me, and what he did know, James, Simon and John had told him on occasion. He did not note this down at the time, but only some

years after My resurrection, when he was chosen to be an apostle, in place of Judas Iscariot. (In the English Bible, this man is referred to as Matthias, in Acts 1, 23 and 26, translator.)

"This apostle Matthew himself, as evangelist, had put together his gospel very properly and correctly, and then set out on his journey to the southeastern parts of Asia with it.

"Then, however, five Matthews came forward, in Jerusalem, in Galilee, in Samaria, then in Tyre and Sidon, and each wrote a gospel of Matthew; the one that appeared at Sidon was indisputably the most acceptable. The other four were rejected at the great Nicene Council as showing no agreement at all with it, nor with each other, and therefore apocryphal, while the Sidonian gospel was retained as very likely genuine. And therefore this one, too, is partly apocryphal, though the writer did make every conceivable effort to present the matter in as true a form as possible.

"He himself actually wrote - instead of this one - fourteen gospels, depending on how the matter was somehow made known to him by supposed eyewitnesses. He then wrote a fifteenth based on these fourteen, and in the opinion of many experts this was declared the most important and most true; and this pseudo-Matthew, whose name really was I'Rabbas, is the man who produced the Gospel of St. Matthew of today. The real gospel, however, is today still in a large collection of books and writings in a major city in the mountains of the Indo-Chinese Peninsula." (Gr XI p. 241-242)

Jesus had predicted the following to Matthew the apostle: "...another, who will be writing in your name, will take your place, and his gospel will remain." (Gr X 157, 6) The gospel we know, therefore, is the one written by the pseudo-Matthew, whose name was I'Rabbas (or Barsabbas, translator) and who wrote under the pseudonym of Matthew. New Revelation has the following to say of him: "The pseudo-evangelist Matthew was a perfectly honest man, a seeker of truth, and was most assiduous in searching for the truth of that which happened there, for about twenty years, until he began to compile and write his gospel. At this time, no apostle of Mine was to be found in the country of the Jews, although there was no particular lack of other witnesses for that period. As is usually the case, however, very many people from the many places I had visited had all kinds of things to tell of Me; usually, however, only what they themselves had heard and experienced of Me in their towns or villages. It is easy to understand therefore why it was quite impossible for a I'Rabbas, and also many other evangelists, however well intentioned, to get a completely clear picture of everything I did and taught and what was brought to realization on Me."

Here the question will be put as to why I did not enlighten those people more clearly, so that they would have been able to put nothing but the whole and perfect truth down on parchment. I tell you that with wholly honest people who made such endeavor, I never did hold back.

But if later a world that had already grown selfish made something else of those honest reports, I cannot help this, for every human being has a perfectly free will. I have also provided much opportunity for winnowing, as you can see from the many great councils held since My day, that were given the task by My spirit to separate the lie that had crept in from the truth and reject it before the whole congregation. Yet the weeds were flourishing everywhere among the wheat, and they did not succeed in wholly eradicating them." "And so truly great winnowings are happening also in this day (Lorber's), here and elsewhere, and the enemy of truth will no longer be able to do anything against them. I am now building great dams to hold back any flood of lies, and setting up the true rock of Peter, that shall not be overcome by the gates of hell." (Gr XI p. 262-263)

New Revelation also gives many interesting details about **Luke and his gospel**. "As for his gospel, it is a collection of deeds that has come into being due to his researches both in and around Jerusalem relating to Myself, My deeds and teachings, through different people. He himself arranged them in his own way, in chapters and verses, and he was of course unable to relate this to the numbers given to chapters and verses in another gospel; this is why many things appear in quite a different chapter and in different verses than in the works of the other evangelists, as each of you may find out by comparing the parallel passages referred to.

"As to his person, he was a drawer and painter of designs, and was able to provide the weavers, clothiers and carpet makers with the products of his hands; the designs of Jewish shawls and curtains were also frequently from his hand. In addition to this he was also a calligrapher and scribe, particularly when someone wanted to have something written in a perfectly beautiful and regular hand, he understood and spoke Greek, Latin and Hebrew, and if need arose was also able to communicate and make himself understood in the other languages commonly spoken around Judah.

"What is more, he was a thorough going news monger, as you always have and always will find people who are, and thus enquired into everything that happened particularly in My days, causing much talk and to-do among people. It gave him pleasure to have some unusual news to tell to the many curious people he used to know, and he certainly did not act the eclectic (be selective) in this, for the next best thing was alright with him, so long as it appeared extraordinary.

"To begin with, much of what he had to tell was of his own provenance, particularly in the absence of genuine information. It was only later, when the apostle Paul had been preaching My word here and there in Greece, that his friend Theophilus, who also lived in Greece, seriously put it to him that he should obtain reliable information about Me, write it down and send it to him. He, Theophilus, had heard such

different things about that Nazarene, from the Jews and also the Greeks, that he could not get a clear idea as to what had really been so special about this person. He was asking himself, he said, if he had been a supernatural being, or merely someone well versed in much wisdom from the books.

"When Luke in Jerusalem had received this letter into his hands, he finally took up the matter more seriously and enquired into everything concerning particularly My person and teaching. The things he wrote down, he did not have from any loose talk of My true disciples, but generally from other people who held Me and My teaching in regard, some of whom had known Me personally, while most had heard about me from My disciples. Between My presence as a human being on this earth and the completion of Luke's gospel, thirty-five years had elapsed (i.e., A.D. 68), and it was after this that he was able to dispatch it to his friend Theophilus in Greece; Theophilus then compared this Gospel with his own notes.

"That was the situation with his gospel. It was even more so with his **Acts of the Apostles**, which he also wrote down at the request of his friend Theophilus, doing so towards the end of his life, at a time when not a single one of My first apostles and disciples was left in Jerusalem. These Acts of the Apostles also underwent quite some changes at the hands of his friend, and even the information he had gathered in the land of the Jews was often made up by disciples and broadcasters of My word who often presented themselves to be such without having received an inner call, each of them wanting to know better.

"It thus happened that both the gospel of Luke and even more so his retrospective Acts of the Apostles contained inventions and exaggerations, things of which My real apostles and disciples knew little or nothing. They spent little time in Jerusalem and were to be found more in Galilee, Samaria, and other regions more distant from Jerusalem.

"Knowing this, you will be well aware that the earthquake and darkness referred to at My death on the cross, the graves opening in the Valley of Joshaphat, My ascension on from two different mountains, and also that outpouring of the holy spirit, are by and large the product of the imagination of various adherents and admirers, and indeed have to be such, as the most reliable of all evangelists (John) who had to be present on any important occasion, makes no mention of all this. Nor does Luke say whether he himself was present at the outpouring of the Holy Spirit or not.

"His gospel and his Acts of the Apostles came very close to being declared apocryphal at the great Council of Nicaea. But the occidental bishops resisted this, and thus everything written by Luke was declared to be authentic, and to this very day, this Luke counts among the most trustworthy of evangelists, more being made of him to this very moment than of John." (Gr XI p. 271-273)

"Why should I have done such a thing at My death as darken the sun

completely, and this for a full three hours? And if that had been so, then the sun also could not have shone in other countries, and this would no doubt have been recorded by their scribes. As it is, even Roman historians do not recall any such event. The thing must then have applied to Jerusalem only, that I would have permitted everybody present to have been struck blind for three hours, with John alone keeping his sight, as he makes no mention of such a darkening of the sun. "As in the case of the darkened sun, so with My ascension to heaven reputedly seen in this world. For where was the heaven supposed to be that I went to?! Or where should He who is Omnipresent go, to show mankind where He truly is at home?

"I would say, however, that I shall be at home everywhere throughout the whole of infinite space, for I am in all and everything the principle that originally gave life and maintains it, and without Me nothing exists or continues anywhere!" (Gr XI p. 273-274) In the chapter entitled "Jesus's Life on Earth", reference is made to how his body dissolved into atoms and suddenly was no longer visible. As it says in Gr VII 129, 9, He came "into His wholly divine element".

"Do not take offence, therefore, at this man because of several inaccuracies that occur in his writings, for in the first place he was not the real originator, but rather those who made corrections after him, and I could list more than a dozen for you. And in the second place he was full of good will, especially in later times, and truly concerned to leave utter purity to posterity in his writings. He cannot be given the blame for what greedy community readers later made of the gospel. They have sown tares among his wheat, that grew with the wheat." (Gr XI p. 274)

"Luke, Mark or Matthew on this account; for they did at least make an effort in their day to look for the purest and best among the many distortions already made of My teaching. But where the physical facts are concerned, they did partly make these up themselves, and for the most part they did in the end have to take some of the material they had from the lips of people who often enough were blatantly pretending to have been eyewitnesses or earwitnesses of this or that. They then compared this with passages they knew from the ancient prophets, and found that what they had written was in agreement. With this, they felt the criterion for the truth of what they had put down was wholly complete and valid.

"If it had remained at that with the gospels, things would be a great deal better now than they are. For those gospels had far too little of the miraculous, the cruel and the terrible for mankind, and for this reason it was later found necessary to make many additions, especially in part among Jewish Christians, Greeks and Romans, a hundred years before the great Council of Nicaea, additions in particular that smell greatly of miracles, and that are strongly judgmental, to make Me, the benefactor of mankind, who has been concerned more than anything to make men care about love and truth, into the very opposite." (Gr XI p. 275 f.)

"The worst and most horrific was, however, done only after the great Council of Nicaea, by the Greek, and even more so the Roman bishops. For they made every effort, basing themselves partly on the heathen Tartarus and partly on the old Jewish Sheol, to paint the last judgement, purgatory and hell in the most lurid colors, making of Me, in one person, Aeacus, Minos and Rhadamanthus, who in Hades judged the souls of the dead. According to this, I would have to judge, condemn and for ever curse to hell, most implacably and without pity, all who did not obey the directions and orders of the so-called 'holy father' in Rome.

"I think I have now made it sufficiently clear to you that neither I nor any of My true evangelists are or could be the inventors and teachers of all this. For surely I cannot call Myself the greatest love and compassion, and then the next day the utter desire for revenge, implacable and without pity, and eternal desire to punish and torture My children for their wrongdoings, when fundamentally they often are not responsible for a hundredth part of it. I have not come to let that which was lost become even more lost, but to seek it out in all love, and bring it back into the light again, that it shall not be lost." (Gr XI p. 246)

The question immediately arises as to **why God did not prevent such falsification**. This question is also raised in New Revelation, and answered as follows: "Why did I, the all-knowing and almighty Lord and God, permit it that My pure word, given to the apostles and indeed many other people, has not infrequently been passed on in the most contradictory form by them and so many evangelists, and that there is so very little that I am perceptibly doing against this?" "That question is just as if one were to ask Me why I do not allow nothing but wheat, corn and barley and peerless fruit trees (and no weeds) to grow from the soil on earth." (Gr XI p. 251)

"Just as in this case everything does have its aim and purpose, so the many who hold wrong beliefs and superstitions do have their aim and purpose on this earth. For if everybody were already as enlightened as the Archangel Raphael when they are born into the world, though still living in the torpid bodies, no one would stir himself to reflect on anything, making efforts to find the pure truth. Soon a general lethargy would develop, as no one could either help or harm anyone else. As it is, however, people with a more brilliant intellect are indeed stimulated all the more by those who are stupid, to work all the harder and with greater energy to counter stupidity and darkness, the more these threaten to spread. They then take great pleasure in having brought many who were blind into the path of light through their endeavor. And this is also where the gospels, with their contradictions regarding facts or literal meanings, have their purpose. They do still contain the pure spirit, and anyone who is enlightened just a little by Me will be able to find it.

"As for the so-called common people, who in their blind simplicity will, like children, take a brass coin to be a golden ducat, they suffer no harm.

You know that in My father's house there are many mansions or schools where such souls, who here are impoverished in spirit, can and indeed will find their way to the right light. And this is also the reason why I have such great forbearance with the so-called vicars of the Lord here on earth. For everything here has its time and its span." (Gr XI p. 252)

"Luke, and also the pseudo-evangelist Matthew (I'Rabbas) started to record their gospels not very many years after Me, and yet in many respects deviated so far from the truth that in the end it had to become obvious that in many major aspects they seriously contradict one another. No one would think of checking things in those days; each of the evangelists had his particular readers and listeners and took little heed of any other evangelist, and the evangelists themselves only went by what they had written down. Sometimes they even took real pleasure in what the one of the other of them had (all to himself) in his gospel.

"Thus I'Rabbas (Matthew) also took little account of Jesus being circumcised in the Temple after the eighth day following His birth, nor of the three wise men from the orient, the flight to Egypt, and Herod's terrible massacre of the children in Bethlehem. I'Rabbas (pseudo-Matthew) did have this reported to him in Tyre and Sidon, and in his way also did record it. But being more of a heathen than a Jew, at least earlier on, he took little account of the circumcision of the Jesus child, and so these two evangelists strangely contradict each other in this respect, while in many other areas they agree even as to details of place and time.

"According to Luke, then, we have a Jesus circumcised in full accord with Jewish law and custom, born in a stable in Bethlehem and welcomed only by the shepherds, never visited by the wise men, with no need to flee to Egypt, but who rather returned at leisure to Nazareth, to wait there in complete peace, in no way persecuted by Herod, until he reached his twelfth year, when he set out for Jerusalem with his parents.

"In Matthew's gospel we see Jesus being born in an ordinary house; there are no shepherds who come to call, but instead the three wise men from the east (of whom Luke never dreamt in his gospel, nor of the flight to Egypt, the cruel massacre of the infants by Herod, and certainly nothing of Jesus returning to Galilee from Egypt when Archelaus ruled." (Gr XI p. 277 f.)

The statement that each of the evangelists held only to what he had learned, taking little heed of what others had written, makes it clear that there is no real foundation to the argument among the experts as to who copied whom. The evangelists did not copy each other, though now and then they would have come across the same informants, with the result that certain reports had to be similar. This shows how easily speculation can lead astray.

"Now everyone may well ask himself: Which of the two evangelists, considered by himself, has adhered to the truth? The answer is: Actually neither, for each only reported what he had heard people say. In

Jerusalem, no one dared speak of the inordinate cruelty of Herod, for fear of punishment; in Sidon and Tyre, in what then was Coelesyria, Herod was hated above everything, and his cruelty was no secret, nor the cause that had brought him to it.

"In the same way, if you were to read the two gospels and make careful comparison, you would come upon quite a number of significant contradictions and much unevenness, though these will be easier to make good to some extent and correct than a Jewish Jesus who was circumcised and a heathen one who was not. This is why now, in this day, both the old and the new nonsense in all that contradicts Me needs to be completely eradicated from these gospels, and indeed I myself with it, so that the only and everlastingly true gospel of John may appear in its full light.

"For it will be easy for everyone to grasp and understand that in the long run I can no longer have continued existence in the light of these four gospels now in existence, and also of many of the letters from Paul and the other apostles, for every contradictory statement in these will make Me myself a contradiction in the eyes of the learned men in the world, in the same way as in the present Christian sects, each sect has its own Christ who takes the liberty of roundly condemning any other Christ of any other sect ." (Gr Xi p. 278)

"Although the evangelists have written everything under the guidance of My spirit, yet their will was perfectly free, and thus also their judgement and accordingly their assumption." (Gr XI p. 296)

The Fate of the Gospel in the Care of the Roman Catholic Church

The disclosures made in New Revelation cast a new light on the origins of the Gospels and on their subsequent fate. Many erroneous theories can now be put aside. Serious significance attaches to the fact that at last, after the Second Vatican Council, Catholic scholars are also able to admit that the bishops made arbitrary changes in the Gospels during the early centuries, distorting their meaning, as reported in New Revelation. Historical research has in this case, too, confirmed that the statements made in New Revelation are reliable and correct.

Large parts of the early Christian centuries are covered in obscurity for us. By the year A.D. 200, none of the originals of the Gospels were still in existence. "We can find no definite trace, even for the first century, that the originals were still extant." ¹⁴

The oldest complete copies, on which the New Testament is based, are from the 4th century. Numerous mistakes were made in copying. The general estimate is 250,000 errors, and according to the Catholic theologian Henri Daniel-Rops, about two hundred fifty of these are substantial changes. ¹⁵ Unpalatable facts were sometimes changed to the opposite. When Paul had a fierce argument with Peter and some other "important apostles", he did not accord Peter supremacy and said, in his Letter to the Galatians 2, 5: "to them we did not yield submission even for a moment". Several codices, for instance Codex D (from about

A.D. 500), present the argument exactly the other way round. ¹⁶ The word "not" was emitted in these copies, so that papal authority, at that time already considered desirable, might not be prejudiced. (These distortions were not, however, included in the New Testament.)

The faithful were not made aware that there are numerous instances where the evangelists say quite different things when reporting the same event. Yet these divergences were discussed by St. Ambrose, Bishop of Milan, in his gospel commentaries in the 4th century.

Below, some examples are given, demonstrating quite clearly that the gospel cannot have been based on verbal inspiration by the Holy Spirit, free from all error.

The **day of Jesus' death** is given differently in the synoptic Gospels (Matthew, Mark, Luke) as compared to John. The synoptic Gospels state that Jesus was crucified on a Saturday, which is quite unthinkable, that date being a major feast day. According to the Gospel of St. John, Jesus died on a Friday. As to the time of day when Jesus was crucified, we read in Mark 15, 25: "And it was the third hour (9 a.m.) when they crucified him." According to the witness John (19, 14), it was about the sixth hour (12 o'clock) when Pilate sat in judgement over Jesus.

Again quite different times are given for the **women setting out to visit the tomb**. John writes: "whilst it was still dark" (20, 1), Mark on the other hand: "when the sun had risen" (16, 2).

According to Matthew, the women saw an angel sitting on the stone rolled back from the sepulchre (28, 2). Mark tells that the women only saw the angel on entering the tomb (16, 5).

Reading the Gospel of Luke, one would conclude that **Jesus** only was **in Jerusalem** once during the time of his teaching mission, yet according to the Gospel of John - and this agrees with New Revelation - he was there several times during the three years.

Matthew (27, 44) and Mark (15, 32) say that the **robbers who were crucified with Jesus** reviled him. Luke says the opposite. According to him, only one reviled Jesus, and the other rebuked him.

According to Luke (24, 50), the **ascension** took place near Bethany, according to the Acts of the Apostles (1, 12), on the mount called Olivet near Jerusalem.

The differences in statements about the same events confirm what New Revelation says, that the evangelists did not always have the most reliable of informants.

The experts are also long since agreed on the interpolations and changes mentioned in New Revelation. This is not new, but the facts have merely been kept from the people in the church. Even Origen, the famous Bible scholar (A.D. 250) had come to the conclusion that some of the reports in the Bible had been invented. ¹⁷

After the Second Vatican Council, Catholic scholars, too, were at last able to acknowledge the truth, saying openly what they had known for a long time. Before that, the Encyclical issued by Leo XII (d. 1903) and

other decrees of the Catholic Church had made this impossible. The above anti-modernist Encyclical of Leo XIII "*Providentissimus Deus*" taught that the Gospels with unfailing truth said everything (!) God had told them (the evangelists) to write, and only what he had told them to write. ¹⁸ Albert Schweitzer succinctly commented: "Rather than giving the truth its due ... it was evaded, twisted or covered up." ¹⁹

As late as 1962, Professor Karl Rahner SJ had to take into account the teaching of Leo XII, Benedict XV and Pius XII and write, in theological dictionaries, that Inspiration covered all parts of scripture, including statements relating not to the message of salvation but to natural history. All this, he had to write, came directly from God and was free of error. ²⁰ Rahner, Brinkmann and other scholars did of course know that the New Testament writings contained numerous contradictions and errors. They had to resort to sophist means to solve these problems.

There were hard battles with the Papal Court, and then, after many centuries, a turning point came with the last Council. Many bishops declared that scientific research had made much of what had so far been maintained untenable. Cardinal Koenig (Vienna) for instance referred to a whole list of historical errors found in the Bible." There could be no question but that not all texts were reliable, and the exegetes were asked in the constitution, to take a more historical view of the events described particularly in the Old Testament. Now Catholic scholars were able to say openly what they had already known, and had had to present differently in Catholic reference works, against their own convictions. In *Herders Theologisches Taschenlexikon* (Herder's Theological Pocket Dictionary) published in 1972, Rahner was now able to write: "Text criticism (lower criticism) endeavors to determine, as accurately as possible, the original text of the books of the Bible, on the basis of manuscripts that have come down to us. This is necessary, because the text underwent many changes on being copied, either in error or deliberately." ²²

In the new edition of the *Katholisches Bibellexikon* (Catholic Bible Lexicon), edited by H. Haus SJ, Einsiedeln, 1968, a sentence included in earlier editions has been omitted: "The integrity of the gospels is on the whole established."

Professor Geiselman now says straight out that the present version of the gospel has been subject to a number of revisions. ²³ "All that has to go," the Lord said to Lorber. "Let us give space to science, for it is an effective tool to sweep away the rubbish." (Gr XI p. 279)

It took almost a hundred years until these words in New Revelation came true in the Catholic Church, against violent opposition from Roman integralists, and Catholic scientists were allowed to practice Bible criticism, carrying out relevant researches, and publish their findings.

The hierarchy was aware of the contradictions in the gospel and the manipulations it had been subject to, but, exerting their powers, threatening eternal hellfire, they demanded that it should be believed

that every word was free from error, inspired by the Holy Spirit, and that the Gospels must be considered completely infallible, without exception. The misrepresentations had made the good tidings into tidings of intimidation. The God of limitless love was made into an Old Testament God of revenge, imposing eternal punishment in hell if the rules of the church were offended against.

To prevent doubt arising among the people through reading the Bible, the church forbade the reading of Holy Scripture for centuries. In Spain, owning a Bible was a crime punishable by death. ²⁴

This fact, known to scholars, was dictated into Lorber's pen more than a hundred years ago: "Rome has strictly forbidden the people to read the whole of the gospel, and also the scriptures of the Jews, even punishing those who went against this with death." (Gr XI p. 282)

To prevent investigations based on the Greek New Testament manuscripts, the University of Paris (Sorbonne) even forbade study of the Greek language, designating it heresy punishable by death. ²⁵ The ban on reading the Bible was constantly reinforced, right into the 19th century. Even around the turn of the century, in 1902, the Jesuit L. Billot (later a Cardinal) stated that theology students had no problems with Bible research, as there was and indeed could be no such science (in the Catholic Church, author). "I have been teaching for twenty years", Billot wrote. "My students do not even know that there is a problem concerning the Bible." ²⁶

Further remarkable evidence for the spirit of the rules for training young clergy comes from a description given by Ernesto Buonaiuti, who was a friend of the later Pope John XXIII when a student at the seminary. He writes that none of the theology students were allowed to own a New Testament. It only got into their hands when a kind prefect made a present of it to them on their ordination into the lower clergy. ²⁷

A quote from Hieronymus, 4th century Doctor of the Church, "those who do not know Holy Writ, also do not know Christ", could never be referred to for a long period, into the 20th century. Today, Catholics, too, are permitted to know that the Bible is the word both of God and of man. In order not to upset the older generation, this is not often and not very explicitly referred to in speech or writing. Most of the faithful are not yet aware of the break in the system. The dogmatic constitution "*Dei verbum*", finally arrived at as a compromise formulation after violent disputes with the Papal Court, uses cautious phrases to express deviation from what has been taught before. This change, achieved after hard struggles and in the course of time, once again confirms the statement made by Professor Hans Kueng: "Long indeed is the list of points in which the heretics were afterwards shown to be right." ²⁸

The damage nevertheless seems irreparable. The young generation - particularly university students - is aware of the fundamental significance of this, with the question of veracity now in the full spotlight. They will draw their own conclusions.

At a much earlier time, however, dogmatism and the suppression of freedom of conscience had had another kind of consequence. The writings produced during the age of Enlightenment (Germany, 17th and 18th c.) were on the whole a reaction to the apologetic soporific handed out by the church. "The enemy", Amos N. Wilder wrote, "should be identified as stultification, superstition, ignorance, dogmatism, and all the tyrannies of soul and spirit." ²⁹ Rationalism therefore came to the fore, with consequences that are apparent to this day.

Individual Comparison between New Revelation and Scholarly Theories

New Revelation does confirm some of the researches done in the field of Bible criticism, particularly with regard to changes made in the Gospels by churchmen. Yet Bible criticism would often overshoot the mark, losing itself in baseless speculation.

There is agreement, for instance, when E. Hirsch states that "constant corrections, deletions and additions were made" to Luke's Gospel. ³⁰ Luke wrote (1, 3) that he had "followed all things closely for some time past" (or "from the very first", as the Authorized or King James' Version puts it, translator), and New Revelation confirms that he took such care. Yet he would hardly have been able to test the reliability of his informants. New Revelation therefore also writes that "There was no question ... of checks being made" (Gr XI p. 277). Roman Catholic theologians are also saying quite openly today that Luke deliberately glossed over certain events or toned them down. Paillard accuses Luke of having made arbitrary chronological changes and not defined places sufficiently. ³¹

Irenaeus, Origen, Eusebius and Jerome report, during the early centuries, that "Matthew wrote his gospel in Judea, for the Hebrews ... for the faithful who were converts from Judaism ... before he departed and left them." ³² This corresponds to the facts, as described above.

In his Letter to the Colossians (4, 14), Paul writes of "Luke the beloved physician". It was simply concluded that this referred to St. Luke the Evangelist. New Revelation makes it clear that this was the wrong conclusion, and instead confirms the legend that Luke was a painter. ³³ The widely differing views presented below will make it clear how much the views held by scholars were at times inspired by their powers of imagination.

Paillard even goes so far as to state, for no good reason at all: "His (Luke's) vocabulary shows evidence of thorough medical knowledge based on Hippocrates, Dioscorides and other authorities." ³⁴ Other theologians categorically refute this flawed hypothesis. A textbook on religious knowledge states: "According to the traditions of the early church of the second century, the author, a physician, is said to be Paul's travelling companion. Yet the author had no medical training, nor was he well versed in Paul's theology." ³⁵

In the light of New Revelation, the information given in a Catholic publication is correct: "It is only church tradition from the 2nd century (Irenaeus, Muratorian fragment) that makes him a physician, and

identical with Paul's companion of the same name. But we should not weigh such statements down with too much burden of historical proof."

³⁶

All kinds of assumptions have been made, for more than two hundred years, concerning the role Mark and Evangelist played in relation to the other synoptic gospel writers. The Gospels of Matthew and Luke contain many pericopes also found in the Gospel of Mark. Many scholars therefore assumed that Mark's Gospel provided the basis and the other evangelists had copied him. This hypothesis was already refuted by D. Fr. Strauss, Wrede and F. Ch. Baur in the last century; in their view, it is not Luke and Matthew who derive from Mark, but exactly the other way round. ³⁷

Others again consider Mark to be an "unknown gentile convert to Christianity who has only poor knowledge of Palestinene - no eye or ear witness, therefore" ³⁸ Arthur Drews holds a very radical view, saying that Mark simply spun all his stories out of the Old Testament, compiling his phantasies with the aid of the starry heavens. Drews denies the existence of Jesus, of course, and therefore cannot come to any other conclusion.

Going back to early Christian sources, we find that Papias, Bishop of Hierapolis (d. A.D. 120) presents Mark as Peter's interpreter, saying that he had learned this from the presbyter John." ³⁹

The earliest ecclesiastical writer, Eusebius, wrote that Clement of Rome did know that Mark was writing his gospel when Peter was still alive. Irenaeus and Papias (2nd c.) maintain that he only wrote it after Peter's death. There are so many contradictory views that it is evident that tradition cannot be relied on. We know, from the passages from New Revelation quoted above, that Mark was Peter's son and wrote his own gospel, independent of the others. He had no need to copy. One scholar therefore asks, quite rightly: "What makes his writing so alive?" ⁴⁰

Mark gives certain details with an accuracy that indicates that he had lived in Galilee. He wrote, for example, that the men carrying the paralytic, finding that they could not get into the house because of the crush of people, "removed the roof above him (Jesus); and when they had made an opening, they let down the pallet..." (Mk 2, 4). New Revelation says that in Galilee the roofs of dwellings (no houses as we know them today) consisted of rushes that could be quickly taken up again. 20th century Bible critics think they know better, and in their view this is a mistranslation. Their concepts are clearly conditioned by ferro-concrete roofs, so that according to one author, the passage actually is supposed to read: "They brought him up onto the roof." ⁴¹

In considering Mark's Gospel, we need to go back once more for a moment to Matthew's Gospel, as there is a connection there to what will follow. It has been mentioned that Matthew went to India. In the course of his travels he reached a city "that was then called Babylon, though the old Babylon was a great heap of rubble at quite some distance from

this city (Gr X 162, 2).

Matthew had established good relations with the king of that country, but the priestly caste insisted that he did not proclaim the gospel. "Seven years later," New Revelation literally says, "it so happened that Peter came to this king, with his son Mark, and was also well received," (Gr X 161, 5) Peter, too, was expressly warned of the fury of the priests of Baal. "Peter", we read on, "did resist the impulse (to proclaim the teaching of Jesus, author) for some time, particularly as Mark, his son and assistant, had also seriously warned him." "After some years, Peter nevertheless on one occasion went beyond the city and healed the sick" (Gr X 161, 9-10). He was then lured into a small grove, and "in this grove the priests took hold of Peter, removed his clothes, slew him and hung him by his feet from a dead tree.*" (Gr 161, 15).

Next comes a remarkable statement. "I am thus giving you the knowledge as to where and how the first of the apostles died for this world. Not in Rome, therefore, and certainly not in Jerusalem, but in the new city of Babylon that later was given the Sarazen name Bagdad." (Gr X 161, 21) This is also confirmed elsewhere, emphasizing that Peter never saw Rome in his life (Gr IX 246).

This agrees with the First Letter of Peter 5, 13: "She who is at Babylon, who is likewise chosen, sends you greetings; and so does my son Mark."

The Roman Catholic Church absolutely insisted that the scriptures were to be believed to the letter, but in this case, for obvious reasons, the place name "Babylon" was reinterpreted as "Rome". The independent scholars who have specifically gone into this question have come to the same conclusion as New Revelation, that Peter had never been to Rome. ⁴²

* The German "Myrthenbaum" may refer to a holly or a cajeput tree; it is unlikely to have been myrtle. Translator.

The Work of Liberal Bible Critics

Until the middle of this century, the Modernist Encyclical of Pius X (1907) made it impossible for Catholic scholars, on pain of excommunication, to practise any kind of free Bible criticism. All their publications in this field were apologetic in character.

Independent scholars have on the other hand been engaged in historical Bible criticism for almost 200 years. With great acumen and percipience, efforts were made to render the teaching of Jesus transparent and determine any changes made in the Gospels in later times. Many authors clearly were fully intending to establish the truth. Elsewhere, however, the discussion is clearly tendentious and polemical. The scholars have rightly shown that there have been subsequent changes to the Gospels, but they have greatly overshot the mark in the eradication of passages not considered genuine, pulling out many a good fruitbearing plant together with the weeds.

Historical criticism taken to extremes failed to recognize its boundaries, and therefore repeatedly had to correct itself. Zahrt comments that it is difficult "to decide for certain which elements derive

from the post-Easter beliefs of the community and which from Jesus himself" ⁴³, and one can only agree. Yet we cannot agree with his view that "only radical criticism will get us to the goal" ⁴⁴ and that this will "result in a minimum that has been critically sifted." ⁴⁵

What does remain with this method is a heap of ruins, the blownup foundations of the Christian faith. The concept of "Christianity" has been converted into something that now has little in common with the teaching of Jesus and his person. It seems that man can only live in extremes. On the one hand, a narrow, severe biblicism has until recently prevailed in the church, where nothing was to be known of discrepancies and falsification. On the other, liberal scholars have often outdone Erostratus in the destructive urge, eating into everything like acid, so that in the end the whole of the gospel message dissolves into myth.

There has been failure to realize that the Gospels are a "new literary genre", and that it is senseless to apply the same analytical approach to Jesus as to the biography of a major historical figure such as Alexander the Great or Napoleon.

It is possible to prove everything and nothing from gospel texts if one makes a one-sided selection, declaring anything that does not fit in with a preconceived hypothesis to be an addition that is not genuine. This arbitrary form of exegesis as practised by some authors was downright sacrilegious, as will be seen in a later chapter. Many things said in the scriptures were considered mere superstition, because the scholars were blind to the metaphysical depths of the message of salvation. At the same time, fanatics were attempting to explain every miracle performed by Jesus as due to natural causes, because that which must not be true could not be true. The point of view taken by extreme critics in the 19th century, that Jesus actually did not exist, is one that would hardly be shared by any scholar today.

In due course, a conglomerate of theories was developed, until - as Albert Schweitzer put it - there were as many opinions as there were professors. Jesus was made a prophet, a good man, a religious teacher, a moral example, an Essene, a Beatnik, a fool, a social reformer and the leader of a revolt against the power of Rome. The one thing they would not accept is what he indeed was: the Son of God and the Redeemer.

Lorber received the following prediction on 30th October 1842: "What have they not made of Me! How often (even in His life-time, author) was I not called a swindler, rabble rouser, layabout, vagabond, outsider, fool, magician, and indeed servant of Beelzebub. Even in these days (19th c. and after) I do no better, not even by an iota." (Hi II p. 137)

Research has brought new knowledge, but also just as many new errors. Today, scholars agree that historical criticism has yielded no useful result. Guenther Bornkamm - and he is not the only one - sums it up as follows: "All that the research into the life of Jesus has finally achieved is the knowledge that it itself has failed." ⁴⁶

The critics did not take into account that "everything profound is apt

to be masked, ⁴⁷ and that the gospel not only reveals but also veils. "The truth", New Revelation states emphatically, "will only be given to the peoples of this earth in veiled form" (Gr VI 204, 3). Franz Overbeck therefore said that the books of the New Testament were "particularly in need of protection against assassinations of unwashed subjectivity on the part of their exegetists". ⁴⁸

The texts of Holy Scripture cannot be dissected the way liberal critics have been doing it for a long time. New Revelation contains a very remarkable statement relating to this: "Anyone wishing to reach the inner, true wisdom that comes from God on the basis of pure observation and with the reasoning power of this world, will lose the way, yawning chasms will open up before him and in the darkness of his mind he will all too soon and all too easily fall into them, so that he will wholly go to perdition." (Gr IX 100, 11) If one thinks of some who represent the "New Theology", acting as true "partisans of atheism" (Kahl), one will find these words of New Revelation confirmed in these alarming developments. It has to be admitted that even Catholic theologians have become infected with the evil spirit of sedition.

One thing would seem to be beyond dispute: Analytical Bible criticism has not strengthened the faith but destroyed it. At the least, countless Christians have over long periods of time been thrown into growing uncertainty. Albert Schweitzer leaves no doubts open as to the negative results of biblical criticism: "People who like to speak of negative theology will have no problem when it comes to the outcome of research into the life of Jesus. It is negative." ⁴⁹

This development, which has now continued for two centuries, is of such eminent significance in the present situation of dechristianization of the world, that a later chapter will be devoted to more detailed consideration of the various theories, some of them promulgated by the mass media, that have brought such unrest and doubt into the hearts of Christian people.

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Part III

Key Statements in New Revelation Concerning the Doctrine of Salvation

According to the disclosures made by Lorber, New Revelation opens the seals on the Gospels. This revelation is to purify the message brought by Jesus which has become impure, and at the same time proclaim to man in these Final Days the true content and purport of the teaching. "That is why the Bible has been preserved, that it may give you the most powerful proof how everything was already recorded that was to develop step by step during later periods of time." (Pr 133)

"This My great living gift of grace (New Revelation) is intended to be put across to the world, but not until the time when a defiled world will once again feel hunger for the food I offer. Their hunger is being prepared by the Church of Rome. How so? Because of its bad food and the turn for the worse the stomach of the soul is taking because of this food. This stomach will then shun all sustenance for a time and with this be given the rightful hunger, and thereupon reach out for My true bread of heaven with the greatest desire, to find satisfaction in it for life eternal. Behold, this is how I want it to be." (Hi II p. 275)

That time would now appear to have come. The silent defection from the Catholic Church, the lack of interest in Sunday services and in sermons, and indifference towards the statements of the established church are well advanced. Confidence in the teachings and authority of the church is on the wane; it is progressively becoming more isolated. The Milan paper *Corriere della Sera* quotes the words of a Monsignore who gives the Catholic Church in its present medieval form no more than ten or fifteen years. ¹

"I have much to say to you (the readers of New Revelation) that I have withheld and not told even to the apostles." (Hi I p. 53)

It is said emphatically that none of the wisdom and scientific disclosures to be found in the prodigious work of New Revelation come out of Lorber's own head. Lorber, it is stated, knew nothing at all about all this. "He says nothing out of himself and indeed cannot do so, as he has far less of any kind of science than any of you. It is because of this that he is a fairly useful tool to me, there being almost nothing in his head, but at times all the more in his heart. . ." (Hi I p. 174)

Nevertheless, "the 'level-headed', the scholars and priests will do all they can to convince mankind of the opposite of what I shall (now) tell him." (Pr 167)

New Revelation does confirm some of the traditional teaching of the church, doctrines that historical criticism have made suspect, and this may prevent wide circles of people who have fallen prey to the rationalistic and materialistic spirit of the times, from accepting this revelation. But did prophets ever concern themselves with the vagaries of the spirit of the age? The sacrilegious treatment given to the Gospels through the ages by those who falsified them in early Christian times and the destructive hermeneutics of liberal theologians is deeply disturbing. As New Revelation puts it so aptly, "It will be difficult to discover where under all the tissues of lies the pure truth once lay hidden." (Pr 222)

"Such a way of thinking has always, since man began, been the basis on which certain people have acted, and in the present (our, author) time your learned materialists are preaching it unashamedly and finding a great public that wholly agrees with their views and applauds them." (Pr 272)

"Now I meet these so-called strong minds with endless forbearance, and in the end we shall see if means may not also be found to heal their deafness." (Pr 325)

The following disclosure made in New Revelation will gain increasing significance in the near future. "Now, when the time will soon come when men are asked more severely as to why they are in this world, and whether they are also aware why I came to this earth, now it is time to take away the outer shell of letter and exact word in My gospels, and to show men how beneath this seemingly hard shell there is the bright stream of divine light, so that in these Final Days they may still be able to make good their deficiencies in relation to themselves and others and thus fulfil their mission. Therefore My many definitions and explanations." (Pr 298)

The Creation of the Spirits

The spiritual existence of mankind goes far back into the dim and distant past. It is directly connected with the fall of Lucifer. Some may consider such a message a myth, but it is not; it is a fact, and New Revelation is very definite about this. Endless aeons ago, God created myriads of spirits. Within God, too, there are "fully evolved opposite poles" without which "He might just as well have no existence as an entity". "In God, however, all polar opposites have from eternity been in the high est best order." "Wanting to create beings in His image, God had to provide them, too, with these confricting opposites that He had held and had to hold within Him from all eternity, in of course the best and more perfectly balanced relationship, in so far as otherwise He surely could never have been extant and done His work. The beings were thus made wholly in His image, and of necessity they therefore in the end also had the capacity to consolidate themselves in the struggle with the polar opposition within them that came from God." "In many beings, the opposite poles have attained a good measure according to the ordinance of God, and their state of being is therefore one of perfection." (Gr II 229)

The time from the creation of the originally created spirits to the point in time when they were given the full use of their free will is said to be, in human terms, "almost infinite in duration" in New Revelation.

The Fall of Some of the Spirits under the Leadership of Lucifer

With regard to the fall of Lucifer - the greatest of the spirits of light - and his many followers, New Revelation says that "an exceedingly great number of the archetypal spirits ... left the path determined and well indicated by the ordinance of God and entered upon the path of what was utterly their own perdition" (Gr II 231).

It is emphatically stated in New Revelation that the process of salvation, God's plan of rescue, and the meaning of life for man could not be understood unless it became clear who Lucifer actually was. "This important question must be clarified before it will be possible to get the right view of creation, My descent, My passion and death."

"Let the world hear then, wholly divested of all that is figurative, the great mystery of My plan of creation and redemption."

When the deity had found itself, in a process of evolution that will remain a mystery to you forever, and had recognized in itself the creative and all-encompassing world-spirit, there arose within it a mighty surge, great urgency, and it spoke within itself. 'I will put my ideas outside myself, so that in them I may behold what my powers are able to achieve.' For until activity develops, the deity can only recognize itself in

very small degree. It is only in its works that it comes to realize its power more and more and take pleasure in it (just as any master of a craft needs to behold his products to perceive what lies within him, to take pleasure in it).

"The deity thus wanted to act in creation, and further said to itself: 'Within Me lies the power of the eternities; let us therefore create a being that shall be provided with all power like unto Myself, yet so that it shall bear within it the qualities through which I can recognize Myself.' And a spirit was created that was provided with all power out of Myself, to present to the deity My powers resting within Me, so that they could be beheld." (Gr XI p. 41)

"When I now tell you that this first created spirit was called 'Lucifer' (i.e., the light-bearer), you will now also see why he was called thus and no other. He bore within him the light of knowledge and was the first spiritual being able to recognize truly the limits of the polarities within the spirit. He, furnished with My full power, then Called others to life who were wholly alike to him, also were aware of divinity within themselves, and saw the same light of knowledge arise in themselves as he had, also were creative themselves and were furnished with all the power of My spirit." (Gr XI p. 42)

"Lucifer, knowing well that he was to represent in himself the opposite pole to God, now thought he might bring it about to be able to absorb the deity into himself, as it were, and fell into the error, being a created and therefore finite being, of being able to take up into himself infinity; for the law also applied here that none can see God (infinity) and keep his life. "He therefore was well able to be aware of the nature of the deity, to hear its commands for as long as he was at the rightful center, yet never to see the deity in person.

"Thus a finite being never can and never will grasp infinity and therefore on this point easily fall into error and remain within such error in its descent. And despite all warnings, Lucifer fell into the delusion that he could take up and capture the deity. With this, he left his rightful position, moved away from the center of My heart and all the time fell more and more into the wrong desire to gather about him his creatures who had come into being through him, but out of Me, to rule the spaces populated by beings of all kinds.

"Conflict now arose, that is, a division of the parties, finally teaching the point where the power conferred upon Lucifer was withdrawn by Myself and he and his followers became powerless, deprived of creative power.

"Inevitably the question arose: What is to be done with this host of those who are fallen and appear as dead, i.e., unable to act?

"Only two ways showed themselves. The first was: to destroy Lucifer and his followers and then create a second Lucifer, who probably would then have fallen into the same error, as it was not possible to create a perfect spirit whom I could place outside in freedom and who therefore

would not be dependent on My will. The creation of machines that have no will and do what I say was no problem. Yet if the light of self-knowledge was to be attained the way pursued so far was the only one. As however the other spirits, who had remained true to me, had also been created through, i.e., with the aid of, Lucifer, they belonged to this sphere. The sudden annihilation of Lucifer would also have meant the annihilation of all living beings." (Gr XI p. 43/44)

"Yet how could Lucifer, whose fall had been the result merely of error and in consequence also held the potential for putting aside error, have deserved this? How could the beings who had remained faithful to me have deserved annihilation, and finally: Where would my wisdom be if I had not realized and foreseen from the beginning the possibility of a falling away, so that a repetition of the course of creation has to be ruled out? And above all things: Where would My love be, if it had not decided against annihilation, and rather sought the means, through wisdom, of reading the lost back to the light of knowledge, so that they therefore remain in the rightful balance of polar qualities?

"Only the second way remained, therefore, which you have before you in physical creation.

"Imagine a person who absolutely will not accept that the king of the country is a mighty ruler, the reason being that although invested with full power and authority by that king, yet he has never seen him! So he rebels against the king and wants to take his place. The king, not wanting his faithful subjects to perish, will take him, deprive him of his finery, divest him of all authority and have him thrown in a secure place, for as long as need be until he sees sense again, and will do the same to his followers. Depending on their repentance and recognition of their error, they will be released and then firmly adhere to the king who now has also shown himself to them for their eyes to see."

"This feeble, earthly picture shows you my deed; for the incarceration represents physical creation. Yet to gain understanding you will have to continue to nurture the feelings in your soul, human intellect being too short to grab it."

"Your soul is made up of innumerable particles, each of them representing an idea originating from Me. Once it has come together, it can become no other than it is, for it will then express the character it has been given. A crystal cannot change its nature once it has crystallized out, crystallizing as a rhombohedron, a hexahedron, an octahedron etc., depending upon which form corresponds to its essential nature, i.e., the cumulation of particles around the center of its life."

"If a change is to be effected, because the crystals have turned out not to be entirely pure, they will have to be dissolved through warmth (love), to crystallize out anew as the warm water of love is cooling, which is equivalent to their will being released. Now beautiful new crystals are forming again, and any careful chemist will know how to achieve the most beautiful crystals possible, large and transparent, as meets his

purpose."

"You see, I am such a chemist! I dissolved the crystals that had become impure (Lucifer and his followers) in the warm waters of love, and then let these souls crystallize out again, that they might be crystal clear. You know that this happens in the ascent through the mineral and the plant kingdoms to man. As the soul of Lucifer, however, encompasses the whole of physical creation, it must also find expression in the form of man. Thus all spirit assemblies are always combined in one person who finds expression in the leader of this assembly, forming what is called a sphere. There is nothing in the physical world similar to this that would express this clearly, and therefore I say: Open up the feelings in your soul!"

"Now you will see more clearly that Lucifer believes he has to act the way it happens, so that physical matter could have been created - an error in so far as it is not physical matter that is the final purpose of My creation, but the goal of the beings placed outside me is to gain free recognition, love and comprehension of the deity, with physical matter merely an expedient. Lucifer persisted in this second error and lost himself in the extremes of his polar qualities, deceiving himself that he had to maintain matter by this. He had been given the freedom needed to penetrate matter, i.e., to behold it within himself consciously, so that he, as the originally created spirit, might realize the suffering he had brought upon his companions, and in this way be brought to turn about. But he did not do this, wanting even more to rule as a prince of the material world, which he felt belonged to him. He therefore darkened the human crystals that were forming again, as far as possible, to maintain his principality; for the battle with God seemed great to him, sublime and sustaining life."

"The human crystals, which also had to be made free if the aim was to be achieved, were able to incline toward him or toward Me, and indeed during life many went into his nets. Behold the heathen culture where he had himself honored as king and his polar qualities, within which there also lies great wisdom, as gods!"

"Now the question will arise: Why did I permit such conduct? It will remain incomprehensible unless one considers the final goal, and that is free recognition of self in God."

"When a great leader of the people takes delight in perversities and carries his followers along with him, how does one most quickly achieve the goal of bringing the right light to them all? Surely, in that the leader of the people himself desists from his perversities; for his followers will very quickly emulate him. If, on the other hand, one tries to turn individual followers away from him, until finally he stands alone, the goal will be a long way off. For Me, it is at all times a matter of going to the core of it, and if this cannot be changed, then to take the roundabout way!"

"During the imprisonment - think back to the image of the king now -

the constant reproach was: 'If I were able to see the king, I would believe in him!', and this led to My becoming man; in the first place for those who had fallen, and secondly, to make the deity visible in person to those who had not fallen, and thus crown their faith.

"Here lies the secret of My becoming man, that had to break through physical matter which otherwise had to grow harder and harder, if Lucifer were to lose himself more and more in the hardnesses of the opposite pole. My becoming man brought this to a halt therefore, and exactly showed the way to come away from allegiance to false gods and veneration of the polar qualities, and now also had to furnish the proof that firstly - as the highest that can be attained - death, through which men are bound to matter and its pleasures, can be overcome, and secondly, that life comes to pass not in physical matter, but in the spirit, the former being merely a prison for the latter." (Gr XI pp. 44-46)

"The spirits who fell away, having moved away from me and taken the wrong path of their own accord, could not, or did not want, to know anything of perfection, of progress. That their way might not be completely blocked either, they had to be placed in conditions where, without prejudice to their own freedom, they are able to turn back whenever they want."

The Creation of the Universe in Consequence of the Fall of Lucifer

"For this, then, the material world or the whole universe, or the man of material creation, was instituted. In him, the spirits were enveloped (clothed) in matter according to the degree of their ill-will, exposed to struggles, temptations and suffering; in the first place, to get them little by little to recognize their own faults, through the conditions having their influence on them, and secondly, in this way themselves to bring about their return, of their own free will." "... Everywhere the principle of freedom is established as the first, and the principle of perfection as the second." (SGh p. 91 f.)

"The whole of the earth made solid and the innumerable other bodies in the universe are fashioned out of the one great soul of Satan, which in these universal bodies has been divided into numberless compendia. The soul is divisible, and therefore also the primal soul of the primal spirit first created. From the one soul, a countless multitude of new souls are won all the time." (EM 53.9, 19-20)

"The whole of visible creation consists merely of particles of the great spirit Lucifer who has fallen and been bound to matter, and his followers." (Hi II p. 1)

Lucifer could not be annihilated by God "because of his eternal love and mercy", for "whatever God has brought into existence may well change its form, proceeding from one that is less noble into one that is more so or vice versa, but it can never be annihilated" (Gr II 232,7).

It is therefore stressed again, in another passage: "Everything contained within this earth, from its center to far beyond its highest

atmospheric reaches, is soul substance, and until a certain time of solution it is in a state made to be many times harder or milder, which is also why it is visible to the eye of man and perceptible in his feelings as a harder or softer form of matter. This includes for once all forms of stone, minerals, types of earth, water, air, and all matter as yet unbound within it." Added to this there is "all the plant kingdom in water and on earth, together with its transition to the animal kingdom" (Gr X 21, 1)

"Everything that now is matter has once been spirit, having of its own free will stepped out of God's good order, founding itself in the wrong impulses and hardening within these. Matter, therefore, is nothing but a spiritual element that has been given direction and has hardened out of itself. To put it even more clearly, it is the coarsest and heaviest shell formed around the spiritual." (Gr IV 103, 4)

"The spiritual however can ... never itself become perfect matter, but lives and has its existence in matter." (Gr IV 103, 5)

When Jesus tried to explain the above to a Roman holding high position, the latter said, somewhat confused, that it was not so easy to understand this doctrine that was completely new to him. Jesus replied: "My dear friend, I did tell you beforehand that these things will be very difficult to encompass in their fullness' " (Gr II 230, 5)

"An intellect that is entirely worldly ... believes in nothing that it cannot see and take hold of." (Gr IV 109, 11)

The Roman was unable to understand this in those days. In our present age, scientists are coming very close to understanding those words spoken by Jesus, through their knowledge of atomic physics. This is clearly apparent from the words of Max Planck quoted in the chapter entitled "Materialistic Science on the Wrong Track".

The spirit, according to Professor Planck, is the mover of force, and this agrees almost word for word with New Revelation. "Force as a thing in itself, as the learned materialists will have it, does not exist at all. The spirit is the mover of force, the one who holds together matter and thus is the main factor in the whole of life. Without spirit there is no life, without life, no matter." (LGh p. 78)

Nature offers an analogy that may make the transformation of spirit into matter easier to understand also for a lay person. A frozen pond consists of ice, which is very hard; in spring, the ice dissolves into soft water; in the summer heat the pond dries up and the water is visible in form of a delicate cloud. The cloud, too, dissolves, into hydrogen molecules, and nothing is then visible to the eye. The following autumns and winter the whole process occurs in reverse order. Out of "nothing" apparently, a hard form of matter is again created. These progressive changes in the states of aggregation of matter border on the miraculous. Yet they seem in no way absurd to us, and we take them so much for granted that we hardly ever gave them a thought. We consider the many marvellous processes occurring in nature not worth our attention, because we see them all the time and cannot deny them, even though

we are unable to grasp them. Should we assume that God's creative powers come to a stop at the point where our ability to understand reaches its limits?

"Those who believe", New Revelation says, "will have many miraculous things revealed to them. The unbeliever is beyond help or guidance. In vain he looks into My great workshop of life with his blind eyes. I tell you: he will find nothing but the excrement of death, for life is of the spirit, and no microscope will make it possible to eavesdrop on it in its sphere of activity." (Hi I p. 94, 7)

"And however peculiar and strange all this may sound to you, it is so nevertheless. For no one knows My ways, not even an angel in heaven, but only I alone and the true believer to whom I will impart it." (Hi I p. 94, 6)

"That which is present there in the whole of infinity, that is from God, and fundamentally therefore wholly spiritual. It is the persistent firmness of the divine will that lets it appear as solid matter in the world. If this will were to cease holding onto a thought, not a trace would be perceptible of it to a physical eye." (Gr VI 107, 11)

"Everything created and visible to man is spirit that has been given direction, its purpose being to pass through a long sequence of all kinds of forms and finally into a free and independent life. These forms begin with the stone and continue through the mineral kingdoms on into the plant kingdom, through the plant kingdom into the animal kingdom, and from there on to man. All these forms are vessels to receive life out of God." (Gr VI 53, 5-6)

"Every form reflects a certain intelligence. The simpler the form, the simpler is the intelligence inherent within it and the less is there of it." (Gr VI 53, 7)

"Every animal knows the food that is right for it and how to find it ... In the same way the spirit of the plant exactly knows the substance in the water, in the air and in the earth that will serve its own particular individuality. The spirit or nature - soul of the oak will never draw to itself the substance out of which the cedar creates its essential form and nature. And who teaches this to a plant? You see, all that is the working of the highest and most common space-life intelligence of God. From this, every plant and animal soul takes the specific intelligence necessary to it, and in its activity then follows its directions." (Gr VIII 29, 8-9)

"The souls of both plants and animals are destined, though this of course was not known to you, in due course to become human soul themselves. For plants and animals are in My wisdom and insight useful preliminary vessels to gather and evolve the common natural life force that is present in the immeasurable space of creation, out of which your souls, too, are derived." (Gr VI 216, 1-2) It should be noted, however, that "a simple animal soul can never become a human soul" (Gr VI 165, 11). Several animal souls are united, and God then adds innumerable

soul sparks, and thus every human soul is made by His hand.

The body of an animal thus counts little, as the Lord says in New Revelation. Through progressive evolution of the animal soul, every animal on death comes closer to its goal. When an animal is eaten by another or dies, i.e., leaves its old form (the body), "it really matters little, after what has been said, what happens to that form, for this was no more than an organic and mechanical shell, well designed for the purpose of the life intelligence indwelling it. Thus it does not in the least interfere with the great plan of the Creator whether fish, for instance, are eaten by other animals or by us, and the final aim of life will inevitably be achieved nevertheless" (Gr VI 53, 9). "Everything that departs from existence always returns again to a more perfected existence, ascending to man and hence again back to Me Myself." (Ha II 124, 32)

"Behold, all physical matter on this earth - from the hardest stone to the ether high above the clouds - is soul substance, but in a state that of necessity is directed and therefore more firm. Its purpose, however, is to return again to an unbound, purely spiritual, state of being, having achieved independence of life through this very isolation. To achieve this by means of increasingly greater independence of action, the soul made free from bound matter has to go through all possible stages of life, and at every new stage of life must also encapsulate itself again in a material body, from which it again draws to itself new life and activity substance, making this its own." (Gr VI 133, 3)

"Life is and continues to be a struggle against all kinds of enemies, until it has of its own power gained the victory over all matter. And so you must not be at all surprised at the material enemies of life; for they are not enemies of life as such, but merely enemies of the material semblance of life that, in fact, is no real life, but merely a tool of the true, inner, spiritual soul life, through which this can work its way up, moving higher and higher, to the most true and most real freedom of life, something not possible or thinkable without this that lives with us in time.

"God, being almighty can of course place outside himself or create a spirit of perfect wisdom and power, and innumerable numbers of such in one moment, - but all such spirits have no independence; their will activity and their actions are but those of God himself that have to flow into them continuously, so that they have being, move and act, in accordance with the course of the divine will. They are nothing in themselves, but merely purely momentary thoughts and ideas of God. If, on the other hand, they are perhaps to become independent in course of time, they will have to go through the path of matter or the directed and thus made firm will of God, the way you have it before your eyes on this earth. With this, they will then be children of God of themselves independent, thinking for themselves, and acting out of free will. These, of course, are also always doing as God wills, but not because it has been forced upon them through the omnipotence of God, but because

they recognize the same as most wise and themselves determine to act according to it, which then is of life merit to them and will at last gave them the greatest blessedness and exaltation' " (Gr VI 133, 9-11)

"I am your origin, and to this origin all shall return, for all eternity." (Ha II 6, 31)

"See what I am doing on account of just one presumptuous angel! I tell you, never would earth nor sun, nor anything material have been created, if this one angel had remained free from pride." (Hi I p. 66)

"Love is the great word of all that is." (Ha II 56, 25)

There is no other passage in New Revelation where the burning, all encompassing love of the father in heaven for his creatures is as movingly put than in the following words: "For the sake of one child I shall sacrifice thousands of millions of suns and worlds of all kinds, if I could not otherwise have it come back to me. If, however, it were a question of a child only being saved by my giving this My only eternal life for it, I would rather let this, too, go from me than lose one of My children. Can you comprehend such love?" (Ha II 251, 14, 17)

"In the growth of My innumerable not yet perfected children, in their increasing insight and perfection, and in their actions arising from this, lies also my most sublime joy. Their pleasure at greater perfection achieved with much effort is also My pleasure." (Gr V 157, 7)

'The Prodigal Son'. Preexistential Origin of Man from the Fallen First-Created Spirits

"Probably no other verse, no other chapter, in the Holy Scriptures is of greater import than the Parable of the Prodigal Son. Equally, there probably is no other passage that is harder to understand than this one." (Hi I p. 306)

"The name Lucifer encompasses the whole, unending compendium of the Prodigal Son, a compendium you will never be able to comprehend. Consider that almost the whole of present-day mankind are nothing but members of the body of this one 'lost' or 'prodigal son' and this refers particularly to the members of the human race who are descended from Adam's unhallowed line. This 'Prodigal Son' has taken away all the wealth that was his part, and squandered it through aeons that for your concepts extend for ever and ever." (Hi I p. 307)

"The 'Prodigal Son', however, is taken to represent every single human being as such." (Hi I p. 315)

In the final instance, he also represents the whole cosmos with millions upon millions of galaxies, each of them with something like fifty or one hundred thousand million suns. According to New Revelation, the universe, seen from "outside", is "a perfect and complete human form" and "can be seen in its kind by none except Me in this reality." (Hi I p. 312)

"The deity took hold of Lucifer's essential nature in all parts, took all specific nature, formed out of it cosmic bodies throughout the whole of infinite space, enwrapped the spirit of this infinite soul entity in the most powerful of bonds and bound him in the depth of matter." (EM p. 159)

"This cosmic man you behold there is no more and no less than the Prodigal Son who has found himself again, found himself again in every single person who is reborn." "Yet you should not think that this fallen Lucifer would return again as a complete whole. If this had been possible, then truly, the creation of the physical world could never have happened; instead, in every single individual who lives according to My Word and is born again through the Word and through redemption, this

Lost Son (i.e., a part of his essential nature) is found again and returns to the great house of the father." (Hi I p. 314)

"Of course, all physical matter that makes up the universe is also only the work of God, and a divine element lies hidden within it, but there also lie within it deceit, lies and seduction, and from these arise envy, avarice, hatred, pride, persecution, and arising from these all kinds of vices, beyond measure and count.* And this very falseness, this lying and deceit, is in spiritual terms 'Satan', and all the different vices of necessity arising from this are indeed what is called 'devils'." (Gr V 94, 2-3)

God's plan to bring all the spirits that have fallen away from him back again to the house of their father, on a path that goes through matter, requires lengths of time that are inconceivably great. Yet the time will come "when no physical sun and no physical earth continue to move in their orbits in infinite space, and a supersplendid, new spiritual creation will fill limitless space everywhere with exultant, free beings, and I shall forever thenceforth be God and Father of all beings, world without end. And thenceforth there will be no end to this most blessed of states. There shall be one herd, one fold, and one shepherd."

"As to when all this shall be, in the number of earth years, this can never be determined. And even if I were to make known this number, you could not possibly grasp it." (Gr II 63, 3-4)

The creation of the physical world is thus clearly interpreted in New Revelation as the field for redemption through divine love and compassion. The universe has been created to redeem the fallen spirits. The life sparks gradually loosened from Lucifer are according to God's wise plan taken step by step, i.e., through evolution, through the mineral, plant and animal kingdoms to the final goal which is man. "The enormous numbers of fallen spirits, who fell with Lucifer and then were placed in the bonds of matter, as its carriers, all these classify the whole of creation in this universe according to spiritual content." (Pr 317)
"Spirit you have been, and spirit you shall become again." (Pr 121)

The great purpose of God is to lead all of mankind - whichever body in the universe they inhabit - along the path of salvation to spiritual rebirth and hence to God. The earth and its inhabitants have a very special and preferential role to play in this according to New Revelation. The road is inconceivably long, however, and can be full of torment for some.

"Man is the most highly perfected of the countless different creatures, the culmination of divine love and wisdom, destined to become a god himself." (Gr VII 141, 6) This is why Jesus said to the Jews: "Is it not written in your law, I said, Ye are (potential, author) gods?" "Now", New Revelation says, "you are merely like embryos in the womb." (Gr III 180, 8) When God's final goal will have been achieved, the 8th Psalm will shine forth in its true radiance which now is still hidden: "Yet thou hast made him little less than God, and dost crown him with glory and honor."

Having realized the full import of the highly spiritual message given in

New Revelation, we shall also be able to understand the following words of Johannes Eckehart, the 14th century German mystic: "The very life and nature of all creatures is nothing but their calling and hastening to God, from Whom they took their origin." ³

A vision of life unfolding as a whole, and a gradual, step by step, ascent, as described in great detail in New Revelation, may also be found in the work of the mystic Jakob Boehme (1575-1624) who, like Jakob Lorber, could not have known anything of evolution theories at that time.

During the third century, the greatest biblical scholar, Origen, also accepted the dogma of apocatastasis, the return of all things to their previous state. According to this, the soul leaves the place of purification, again and punishment does not go on forever. "Perfection will have been achieved," Origen wrote, "when all souls have found salvation in becoming angels. All creation returns to God." "The universal resolve to achieve salvation is a revelation of the all-compassionate God." ⁴ In his *Contra Celsus* 92-97, Origen equated Adam with the primal unit of human nature, that fell from heaven in the beginning of time as a whole. Origen refers to the words of the prophet Joshua: "Far indeed my soul has been wandering", continuing: "Comprehend, therefore, if you are able, what are these wanderings of the soul, to continue on which she laments with sighs and sorrows. For, of course, for as long as she is wanderings insight into these things is halted and is veiled, only when she has reached her homeland, her peace, paradise, shall she be enlightened more truly on this, and see more clearly which has been the way and meaning of her wanderings." ⁵

"Suddenly", the Catholic theologian and renowned author Hans Urs von Balthasar writes in his Origen - *Geist und Feuer*, (Spirit and Fire), "insights come through like flashes of lightning, and these are among the most enduring yet also most forgotten in the history of Christian thought." ⁶ "But when the vessel shattered into a thousand fragments and the name of the Mater (Origen) was stoned and buried, the scent of the unguent escaped, filling the whole house." ⁷

Apocatastasis again may be perceived in *Scivias*, the work of Hildegard of Bingen entitled *Know the Ways*. "Then I heard a voice saying to me: Paeons of praise shall be sung to the sublime Creator with untiring voice of heart and tongue, for through his grace he leads to the throne of heaven not only those upright and standing, but also those who have fallen and are bowed down" (Book 3, 13th vision).

The concept of men as fallen spirits whom the love of God for his creatures finally leads back, like the Prodigal Son, to the House of the Father, in a sheer unending, far journey through the mineral, plant and animal kingdoms, exists not only in Christian antiquity and in Christian mysticism, but also in the mysticism of other religions, a.o. in Parseism, which also does not speak of hell eternal, and also in Islamic mysticism, in Sufism. It finds its most beautiful expression in the following verses by

the famous Persian mystic Jelal ed Din Rumi (1207-1273):

"I died a stone and sprouted into plant,
I died a plant and animal became,
I died an animal and then was born a man,
Why fear then? Have through death I ever lost?
A man he gathers hence me from this earth,
That angels' wings I thereupon shall bear.
Yet angel, too, I'll not forever be,
God's face alone goes through eternity.
Far beyond angels' spheres my wings away
Will carry me to heights beyond mind's reach.
Then call me not to anything!
For like a harp's sweet strains
The knowledge sounds within me that we shall to Him return.

Major figures like the scientist Edgar Dacque, Leopold Ziegler and others, have given a scientific interpretation of Jakob Lorber's revelations, though doubtless they did not know them. Dacque, for instance, wrote: "The original form of man was metaphysically present, i.e., 'willed' by God, in early times when the first of the lower animals made their appearance. Although man only emerged as a full human being during the late ice age, he was yet present countless millions of years before that, in all living creatures." ⁸

Leopold Ziegler also sees the mystery of man in its deeper aspects: "History and historicity are indeed the true sphere of man, but this history proceeds from a nature-given basis of many other stages of life, all of them interrelated."

The evolution of life described in New Revelation is an inconceivably long path of cosmogony and anthropogony, to bring to realization God's plan for the salvation of the spirits that have fallen away. The immeasurable depths of this act of salvation, connected also with the words we read in St. John's Gospel: "And I, when I am lifted up from the earth, I will draw all men to myself", are such that they can hardly ever be fully fathomed in this earthly life.

If we contemplate God's plan, to bring back, by that long route, all the spirits that have fallen away, bring them home to unimaginable bliss in the House of the Father, a prospect opens up of a grandiose vision, the one and only one to befit the true nature of God, that is, of life. The story of creation as shown in New Revelation conveys a vision of the world that is of the spirit, revealing deep meaning, and letting the love and compassion of God shine forth brightly in the story of salvation.

* this suggests that the Manichean concept of matter being evil is in part correct.

The Devils

New Revelation distinguishes between Satan and the Devils. "The only one who wanted to brazenly confront me is none other than Lucifer or Satan, long since driven out by me, who, as personified evil, is the polar opposite of My own Self. Only this evil one, this most evil of his own will,

has been driven to outermost darkness, where there is weeping and gnashing of teeth, or - in other words - where he may endure, left to the darkness of his own heart and mind, until a change occurs within him that makes a return possible."* (Pr 286) "Satan represents in his person the kind of men on your earth who are well aware of what is noble and good, but of their own will both love and do evil." "Such endeavor is devilish by nature, because the inclination to love, which I have made part of all spirits and beings, has turned towards the bad rather than the good." (Pr 286)

"Satan is not permitted to show himself, and his whispered temptations are easily recognized by anyone, as they make the soul hard-hearted, unchaste, adulterous, self-seeking, lusting for power, perjurious, avaricious, lacking in all compassion, indifferent to all that is true and divine, without feeling for the poor and the suffering, and greedy for all the pleasures of the world. Man is always able to stand up freely to Satan, for Satan is able to act only upon the senses of the soul, never on its will." (Gr I 217, 4)

"There is still a tremendous power in Satan, a power that can be held down only by the heaviest bonds that I alone, as the Lord, am able to forge." (EM, p. 157) "Satan ... has in himself become impotent. Yet the other forces that have been overcome within him still are not wholly quiescent, but are in continuous activity, and because of this are like independent personifications." (Gr II 229, 12)

"So far as has been at all possible, the power of will was taken from him. You therefore need no longer fear him in the least, but merely beware of his cunning wiles. These, however, have no power in themselves, but are impotent." (Ha II 158, 17, 21 f.) "The enemy of life cannot and must not approach any person, and therefore also cannot enthrall any with his evil crafts. But when a person allows himself to be enthralled, out of his own heart, becoming subject to pride, lust for power, the things of the flesh, worldly pleasures and love of self, he is after all approaching the enemy of life of his own accord, thus becoming an enemy of life himself." (Ha II 158).

Jesus taught that Satan "shall not approach any man", yet during the Middle Ages, Thomas Aquinas, the greatest theologian of the Roman Catholic church, introduced the view that Satan could have sexual intercourse with women and with girls; this absurd idea was to be responsible for many women accused of witchery dying an agonizing death in times to come. Where Satan and his profound fall are concerned, Catholic and other churchmen held widely different and often highly curious views. Justin, one of the Church Fathers, believed that the fall of Lucifer occurred only when Lucifer seduced Eve in Paradise. (*Dialogue with Tryphon the Jew*, 124, 3) Tertullian wrote: "The devil was consumed with intolerance when perceiving that the Lord had made all creatures subject to the one created in his own image, man" (*De Patientia* V). The same view was held by St. Cyprian and St. Gregory of

Nyssa (*Discurso Catecheto*). Only Origen, the visionary, whose teachings were condemned by the church, conceived the reason for the fall to be envy and pride and rebellion against God - as does New Revelation.

The other devils - and with them hell - only arose when Adamites (descendants of Adam), endowed with spirit, plunged into evil. Spiritual entities that had existed prior to the creation of the universe, and this includes those that fell with Lucifer, were not devils, but were imprisoned in matter, as already described, and are waiting to be released from matter, which is a long road. New Revelation says the following on the subject: "As this spirit was not satisfied with this, but instead of mending his ways, as promised, kept intervening more and more seriously in the divine order, he was driven into close confinement. Yet it had already come about at that time that a great number of spirits who were of the same mind had developed from the human race. And he then acted through these his angels; for a diabolos or devil is nothing but a spirit raised and trained in the school of Satan.

"This should not be taken to mean that such spirits had in actual fact been trained in a school of Satan, it is rather that they developed of their own accord, due to the specifics they took up into themselves from the bonds of this spirit. These spirits, having also something fundamentally evil within them, are called 'devils', meaning 'disciples of Satan', but yet differ enormously from Satan; in them, only the soul sphere is of like nature with the evil spirit, while their spirit, although held fast, is nevertheless pure. The spirit of Satan on the other hand is the truly evil element. Therefore it can and will come about that all devils are saved, before Satan is forced within himself to undertake the great journey to his eternal downfall." (EM, p. 160)

"There are in fact no archdevils originally created of the kind you do imagine, and yet the whole of the physical world is in its primal element wholly like an archdevil of original creation, and it therefore is one and the same thing if we say we are tempted by the world, or the material desires of the flesh, or that we are tempted by the one archdevil or the other. When a person allows himself to be imprisoned too far in the world and the flesh, then this person's soul, too, is a personified devil, continuing after the death of the body to live on in constant union with the wicked, as yet immature, spirits of matter." (Gr IX 134,7)

Further it is said: "In the whole world of nature and spirits, there are no 'original devils', but only such as have at an earlier time lived in the world as irredeemable, evil and depraved men..." (Gr V 97, 5) "There are personal devils right here, still walking in the flesh, and many times more in the great beyond, who are also now and for ever endeavoring to have an evil influence on this world, on the one hand through the rude spirits of nature who still dwell in all kinds of matter to achieve their destined maturity, and on the other also directly through certain secret whisperings, enticements and incitements. They are only too well aware of the different weaknesses and potential weaknesses in men, take hold

of these and fan them into burning passions." "Before there were men on any body in the universe, there also were no personal devils there, merely immature spirits in all the material parts of a heavenly body that had been judged. Everything you perceive with your senses is part of the world of matter. But this, too, you may assume, that no other body in the universe holds worse and more evil devils than there are indeed upon and within this earth." (Gr VIII 35, 11-17) Yet when Job was put through his trials - as it says in the Old Testament, "Who then was that Satan who beset him so greatly? It was the condemned spirit of his (Job's) flesh, i.e., its various desires." (Gr VIII 34, 21)

"The temptations coming from the devils are far less important than you in your foolish faith believe. The real devil is man with his worldly lusts. From these arise self-love - that is, one devil - the hankering after the good life - a second devil seeking honors, pride, lust for power, anger, revenge, envy, avarice, arrogance, whoredom and disregard for one's fellow man - all these are devils of our very own making. Therefore you should not have such great fear of the devil. . ." (Gr VI 10,12)

"But why is Satan also called the Prince of Darkness and of Falsehood? Because all physical matter is not what it appears to be, and if you in love take but its semblance and let it imprison you, then you will clearly also be in the kingdom of falsehood and - where truth is concerned - in darkness."

"If a man for instance loves too much the so-called treasures belonging to the kingdom of dead matter (worldly goods), thinking and esteeming them to be what they seem and not what they are in truth, then he is immediately in the sphere of falsehood, because his love, the very foundation of his life, has become immersed in it totally, as though blind to all else, and will find it extremely difficult to rise upwards again from such darkness to the light of the full truth."

"When men came to heed and esteem matter in due time, because of its splendor, they came under its jurisdiction, grew blind and hard in spirit, covetous, avaricious, deceitful, quarrelsome, lying, proud, evil and seeking war and conquest, and with this found false gods and heathenish ways, and this is also hell in its true sense, from which they cannot be redeemed without Me. Therefore I Myself had to put on matter, and with it judgement, and have to break through this, so that I shall become the gate to life eternal for all who are fallen, when they are willing to enter into life eternal through this gate. Therefore, I am also the door to life, and life itself. Any who do not enter through me will not attain to life in the light of eternal truth and of freedom, but remain imprisoned in the judgement court of matter." (Gr VIII 35, 5, 6, 9 and 10)

*Herbert Haag, the Roman Catholic Professor of Theology is wrong when he says: "The dogma of sinning and fallen angels is based on myth." And it is incomprehensible how he can say, later in the same

article: "The idea that God himself created devils is one it is impossible to follow." (*Deutsche Zeitung*, 5 January 1973). God created spirits that were endowed with free will and were able to decide for good or evil.

God Creating Adam. The Error in the Theory of Evolution

Those propagating the theory of evolution maintain, without proof, that man is descended in his physical nature from animals. New Revelation on the other hand makes it clear beyond doubt that God created Adam. (A later chapter will discuss the fact that the theory of evolution in the form evolutionism, denying the existence of God, is untenable. Dealing with this theory is a matter of vital significance in any vindication of Christianity)

In New Revelation, the creation of Adam and his fall are described as follows: "Love eternal ... with the hand of its power, its authority according to the number of its ordinance, formed the first man, blowing the breath of life into his nostrils. And the breath became his living soul, and the soul filled the whole of the man who was not created according to the number of the ordinance out of which the spirits had been made and the universes were made in the spaces, and the earth and all that is upon her, and the moon and the sun." (Ha I 7, 7)

"With regard to his body, Adam was created and formed from the ethereal elements of earthly clay in its subtle form, through My will and according to the given order, which I have now shown to you' " (Gr IV 162, 4)

"If Adam had obeyed the positive law, mankind, or the perfect soul of man, would not have come to the very hard, heavy and frail body of flesh that now is subject to many ills and defects. But disobedience towards the law has of necessity set man on a long roundabout way where he will find it much harder to reach his goal and do so much later." (Gr II 224, 6-7) "And mark this well: this Adam was in the place of the first of the fallen spirits (Lucifer). It was not made known to him, however, who he was. And see, he experienced boredom, as he did not know himself and was not able to find anything that was alike to him." (Ha I 7, 9)

The creation of Eve from a 'rib' of Adam is explained as follows in New Revelation: "The rib is merely a symbol for something; that something is Adam's inner, powerful living love." "Eve has arisen from the superabundance of this external life of Adam, where her delicate physical nature is concerned, and as this life ether rises like a vapor from the region of the ribs and the area of the chest and after this surrounds man all around and to a distance, Moses, being fully conversant with the imagery belonging to this, quite rightly had Eve arise from Adam's rib." (Gr IV 162, 11)

There are a number of passages in New Revelation where more than a hundred years ago, at a time when the churches still absolutely insisted that the words of the Old Testament were to be taken literally, it is said clearly and unequivocally that Moses' account of the creation in the Book of Genesis "can only be understood and grasped by taking the path of inner spiritual correspondences." (Gr IV 142, 2)

Some works refer to man having been androgynous in the past, and this is confirmed as being true with regard to the soul and body and Adam and Eve.* "When the first man and woman were created, one soul became two. For it does not say that the creator also blew living breath into Eve's nostrils, but that Eve came forth body and soul from Adam, and into this second soul, too, an immortal spirit was placed, and so one human being and one soul became two, and were yet one flesh and one soul." (EM p. 150)

"The spirit, however, is not divisible, and where it has been placed in a great or a small soul, as a single entity, it also remains such an entity. However great the soul of Lucifer might once have been, no more than one spirit could dwell in it" (EM p. 151)

New Revelation also makes it very clear that "In the beginning only a single man and woman were placed upon the earth". "I can only say to this, that of the human beings who are called upon to become the Children of God, only one pair, Adam and Eve, were placed upon the earth. With this man and woman spiritual guidance was initiated by heaven and has been continued to this very hour.

"It is, however, quite true and definite that beings resembling man existed also long before Adam, and such beings are still on earth today. But there is a very great difference between them and men who are

truly free (since Adam).

"A true man is able to develop himself to become wholly like to God, and come to know God and his works through and through, compare them, judge them, and understand their purpose. But that animal man (prehistoric and early man) will never be capable of this." (Gr VII 221, 4-6)

"This first man and woman were endowed with all faculties by God. They had deep insight, a very clear intellect, and a most powerful free will before which all other creatures (including predatory beasts, for example,) had to bow down." (Gr VII 121, 7)

Remarkably, New Revelation confirms the monogenism of Pope Pius XII. Basing himself on Acts 17, 26, the Pope had declared that in Catholic dogma, the human race was descended from one man and one woman. Yet even at conferences held at Catholic academies Catholic scholars are today expressing the view that the Bible gave no indication of numerical limitation to the "first father and mother". This is incorrect at least in so far as it says in Acts 17, 26: "And he made from one every nation of men to live on all the face of the earth." ⁹ Unfortunately quite a number of Catholic scholars have capitulated in the face of the unproven theses of evelutionalists, when there was no need to capitulate.

*Androgynous: being both male and female.

The True Nature of Paradise

Church people often have rather quaint ideas as to the nature of paradise. New Revelation gives a lucid and perfectly prosaic description

of conditions of life for the first man and woman in paradise.

"Earth did not anywhere have a physical paradise where the fish would come to hand ready fried; they had to be caught first and cooked, before they were eaten in moderation. But if man set about and gathered the fruit the earth bore for him, and created a store of them for himself, then any part of the earth cultivated by man was a true earthly paradise. For what would have become of man and his spiritual development if he had been in a paradise of idleness and gluttony, with nothing to care for and to concern himself about." (Gr IV 142, 4 and 5) (The favorable climatic conditions developing about 4,000 B.C., when the last ice age had passed, will be discussed in more detail in the chapter on the theory of evolution).

"It is self-evident that God and the angels knew well and understood how to let the first man and woman grow and develop in one of the most fruitful regions of the world." "When Adam and his wife and his sons perceived that something to eat could be found almost everywhere on earth, they began to travel quite long distances. Guided in secret by the Spirit of God, they returned to their first Eden and remained there, and from there then arose the population of the whole earth." (Gr IV 142, 8-13) Life in paradise was not quite as pleasant as some may think.

Adam and Eve were naked. "Spring, summer and autumn were warm and they were able to manage in their bare skin, but in winter they began to feel the cold very much." They started to "cover" their bodies "with all kinds of leaves from the trees." (That is, not only after the Fall). "When the first man on this earth had spent his first winter in the cave up in the hills that form the border of the Promised Land, of which Galilee also forms part (the Golan Heights), he found Leisure, with his wife, to look deep within himself." (Gr IV 142, 9)

Adam's Fall. The New Revelation

Explanation of the Images Presented in the Old Testament

"See, Adam, I made time, so that your testing period shall be short and the life won in your struggles everlasting." "You do not have to struggle against any outside power, only with yourself, and I have made all subject to you." "The worm, however, is your evil part, at its very base, and bears within it the sting of death, therefore do not bit into the worm's sting." (Ha I 40, 33 and 35)

"See now, you are learning everything, you know everything and are able to make use of it, except for one thing, and this last thing I shall now teach you, and place in you the power to reproduce your kind. But you shall only make use of this when I return to find you robed in the garment of obedience, of humility, of faithfulness and of rightful innocence. Woe to you, however, if I am to find you naked (i.e., without the virtues demanded). I shall cast you out, and death shall be the outcome." (Ha I 7, 15)

Occasionally, theologians are already interpreting the "bite taken of the apple" in the same way as New Revelation explains the allegorical Old Testament presentation. But even today one is surprised to find the oddest and weirdest possible theories on the subject in the literature. ¹⁰ Genesis (3, 1) actually makes no mention of an apple. This is a version introduced by medieval monks, in their paradise plays. Genesis says: "You shall not eat of the fruit of the tree which is in the middle of the garden, and indeed not even touch it." "Then the woman saw that the tree was good for food and a sensual pleasure (!) to the eyes.." This passage gives a hint of what the allegory of a "tree in the middle of the garden" (the middle of the body) represents.

Jakob Boehme aptly wrote, with reference to the Fall: "Adam lost the virgin and instead gained a wife."

New Revelation further says: "For a time, this went quite well, but only too soon sensual desire, taking the form of a serpent, the symbol established by Moses, prevailed over the knowledge of the true and the good given by divine revelation, and the first man and woman broke the commandment, to learn what this would bring. And see, what this first man and woman did now almost all men and women are doing:" (Gr VII 121, 9)

"Adam took the fruit of Eve's womb with voluptuous desire, was no longer true to his love (for God) and enjoyed the forbidden fruit of Eve's womb with voluptuous desire; and in pleasuring thus saw himself to be the first to have been lost (Lucifer), due to the great vanity of his blind

self seeking..." (Ha I 8, 11)

"When it says in the scriptures that Satan took on the form of a serpent and seduced the first man and woman, this serves to say: The first man and woman, well knowing God and His will, let themselves be corrupted by the charms of the material world, and the desire and voice of their flesh, which had been judged, said: 'Let us see what becomes of it, if for once we act against the will of God which is well recognized:'" (Gr VIII 34, 13)

"They realized very well thereupon that ineluctable judgement and death are inherent in their flesh, death who, as the love of the world increases, is able to bury also the free soul in his judgement court and his unfreedom, and they then also lost the pure paradise that had consisted in their soul and their spirit being wholly one. They were unable to find this again entirely out of themselves, for their soul had felt the sting of matter and then had much to do to keep itself as free as possible above the judgement that was the created necessity, as is now the case for all men - and I have come into this world now to show the true path of life to mankind again, and restore to them through my teaching the paradise they lost." (Gr VIII 34, 15)

God said: "... I have counted the drops of Adam's repentance and those of Eve's sorrow and have taken pity, because of love's great compassion." "... they shall keep the commandments of love and compassion to the end of their lives; I shall then send them a mediator between Myself and them, at a time I shall determine, to remove the great debt and relieve the great, heavy burden of their disobedience." (Ha I 9, 25 and 27)

Adam and Eve later again aroused God's wrath, according to New Revelation, in that Adam forgot God's sabbath and the parents and their thirty children took drink and became inebriated, committing the most dreadful sexual sins (Ha I 13, 13).

It was at this point that Adam was told: "You have lost paradise for yourself and all your descendants until the great season of seasons." (Ha I 13, 23)

The expulsion of the first man and woman from paradise by an angel with a flaming sword is clothing the facts in myth.

New Revelation explains it like this: "Do you think in all seriousness that God had Adam driven from paradise by an angel who held a flaming sword in his right hand to drive them out with? I tell you, it may have been made to appear like this to Adam, but it merely represents what really went on in his own heart, and is part of the process of his guidance, for the founding of the first religion and original church among men on earth." (Gr IV 143, 2)

When Cain was born, the progenitors were told by an angel: "This fruit is no longer a sin to you (Cain was the fruit of forbidden and unblessed procreation), but it is indeed the consequence of your threefold disobedience towards God and is the death of your flesh, the death you

have created in your flesh through your desire, in self seeking." "The fruit you shall call 'Cahin' or the 'Bringer of Death'." (Ha I 11, 9)

Adam's fall consists in 'desires and self seeking', as stated above. The true state of paradise consisted in 'the soul being their soul and their spirit being wholly one'. Desire and self-seeking make this state impossible. Further details of this are given in the chapter entitled "Man's Goal and Mission". Desires and self-seeking are the actual evil in original sin. New Revelation has the following to say on this: "... to get rid of the old Adamite sin, that can be done in no other way but this: the cares of the world (and desires) must be thrown overboard by the soul acting in freedom, there is no other way! But if they are got rid of, then everything in man returns to the old divine order of God. And see, it is this which is rightly called 'original sin'. Basically, it is obviously the flesh which duly and properly is called original sin; understood in spiritual terms, however, the constant care for the flesh (and the little care given to the soul) is the sin of Adam and all his descendants that is so hard to eradicate." (Gr II 226, 10)

New Revelation on the Flood

The Flood did not cover the 'whole' earth, as it says in the Old Testament, but according to New Revelation specifically "Central Asia, with the Aral and the Caspian Sea remaining to this day as memorable left-overs, for the area covered by the Caspian Sea today was once the over-great and proud Hanoch empire. From this principal region the waters poured into both Siberia and also Europe, though the latter was not inhabited at the time; part broke to the south, where the East Indies are today, and most of all over Arabia. Northern Africa was also seriously affected, as far as the high land (Ethiopia), where the flooding was only minor. America was only involved to a small extent in the north, from Siberia; the south remained quite free, as did most of the islands in the great ocean" (the Pacific). "Although it says in the Old Testament: 'Covering all the mountains of the earth and apart from that borne in the ark, nothing alive was left on the earth', this should not be taken literally as referring to the physical earth, for 'mountains' merely means the pride and lust for power shown by men. And that nothing alive was left

on the earth except that in the ark means that only Noah most faithfully maintained a spiritual life in God and out of God." (Ha III 357 and 358)

Lorber's 1864 Description of Pre-Adamite Men (The Hominids)

Over the last hundred years or so, evidence has emerged from fossil records that a long time ago there existed prehistoric and early man.

Jakob Lorber, following dictation, described prehistoric and early man over a hundred years ago, in 1864. He referred to "pre-men", "animal men" and "pre-Adamites." This has already been mentioned in the first part of this book. The hominids - creatures similar to man - were fundamentally different from Adam and his descendants. They did not have the spark of the divine spirit. They thus were at the level of the animals, though somewhat superior in intellect. No evolutionary transition from the hominids to Homo sapiens, about 4,000 B.C., can be demonstrated. An abrupt change occurred at this time.

The hominids were quite unable to invent writing, found states, issue laws, build huge pyramids and temples, etc. All this made its appearance quite suddenly, following the creation of Adam. The spark of divine spirit was there in man, and the earth became transformed. (For further details, see the chapter on the theory of evolution.)

"Man (Homo sapiens) is on this earth for two reasons, having to unite these within himself as one who is in the middle. Firstly, as the keystone in external, physical creation, where he is praised and named as the crown of creation, and secondly, as the starting point for the purely spiritual world, which in him has achieved the first stage of perfectly free self-knowledge." "All that is in being, from the smallest creature upwards, forms an ascending sequence of steps, to the effect that one step always complements the other, offering greater perfections, and therefore also is always able to develop greater intelligence." (Gr XI 9, 8 and 9)

"Everything in the universe (finally) has to become spirit, has to move upwards." (Pr 186)

Man a Triunity of Body, Soul and Spirit

"You have been created man, and as such consist of a body, and of a living soul in which dwells the spirit of love." (Ha 250, 10)

"Man was created wholly in the harmonious form of God, and anyone who wishes to perfectly know himself must know, and recognize within himself, that being one and the same person he really also consists of three personalities. On the one hand you have a body, provided with all the necessary senses and other limbs and elements that are necessary

for a free and independent life, from the largest down to the almost unimaginably small. For the needs of the spiritual soul to develop, this body has within it its very own natural life that in everything is strictly distinguished from the spiritual life of the soul. The body lives on physical food, and the blood and other nutrient juices for the different elements of the body are formed from this." (Gr VIII 24, 6)

"If we consider the soul on its own, we shall find that it, too, is a complete human being in itself that in terms of spiritual substance also has in itself and for itself the same elements as the body, and at a correspondingly higher spiritual level also makes use of them in the same way as the body does of its physical elements.

On the one hand, the body and the soul represent two quite different persons, each having its own very particular and characteristic activities. They each do not know the Why and How of their real purpose in life. On the other hand, the body and the soul are one and make one man. For the body must serve the soul, and this also the body, with its understanding and will, wherefore the soul also is responsible for the actions for which it made use of the body just as much as for its very own, particular actions which consist in all kinds of thoughts, wishes, desires and cravings.

"Yet when we look even more closely at the life and existence of the soul as such, we shall soon and easily find that, being also in itself a human entity of bodily substantiality, it would as such be no higher than the soul, at most, of an ape. It would of course have a somewhat higher degree of instinctual rationality, but there could be no question of intellect and a higher capacity for judging things and their relationships.

"This higher soul capacity, which is indeed the highest and wholly alike to god, is brought about by a third human entity that is pure spiritual essence and dwells indeed within the soul." (Gr VIII 24, 9-12)

"The soul is merely a vessel for life out of God, yet it is far from being life itself." (Gr III 42, 5) "There is but a tiny spark at the center of the soul which is what we call the spirit of God and real life. This spark has to be nourished with spiritual food, which is the pure Word of God. This food makes the spark grow and become more powerful within the soul, finally itself assuming the human form of the soul, finally entering into all parts of the soul, and in the end transforming the whole soul into its essential being. Then indeed the soul itself also becomes wholly life, a life recognizing itself as such at the very depth of depths." (Gr III 42, 6)

"I say to you: it is this spirit that makes and ordains everything within man; the soul, however, is merely a substantial body (of the spirit), as it were, just as a fleshly body is a vessel for the soul." (Gr V 211, 4)

"Every human being born on earth receives a spirit out of Me and according to the prescribed order can also be granted the state of being a perfect Child of God." (EM Ch. 53)

"The spiritual is present in man in a particularly godlike form, wherefore it can then also grow rational and sensible, has speech, and

can know God as its Creator, intuitively at first, and later, more and more clearly, love God and wholly submit its own will to the divine will it has recognized." (Gr VI 32, 6)

"When the soul has achieved the right degree of maturity and development, then (in the next world) the spirit enters fully into the whole soul, and the whole human being is then perfected, a new creature, but at the very bottom always out of God, for the spirit within man is indeed nothing but a god on the smallest scale, because it is wholly from the heart of God." (Gr I 214, 10)

The spirit of God in man is indeed from the beginning in the likeness of God, but it can only attain to the full, living and active likeness of God by following the path I have shown you." (Gr III 48, 7)

"No one can know all that lies hidden within man, except for the spirit who is and dwells within the innermost part of man, and thus none of the wise in the world know what is God himself and what lies within him, only the Spirit of God knows this who enters into all the depths of the godhead." (Gr IX 58, 6)

The divine spark is given to the child when in its mother's womb, "and this happens earlier in some children and later in others." (EM Ch. 51)

In his First Letter to the Thessalonians 5, 23, Paul expressly refers to man's spirit and soul and body. Almost all medieval theologians made distinction between spirit and soul. Medieval mystics like Eckehart, John of the Cross, Teresa of Avila and others accepted the distinction between spirit (*spiritus*) and soul (*anima*) as a matter of course.

Eckehart in particular was tireless in speaking of the small spark in the soul of man. The Roman Catholic Church only began to speak in terms of body and soul after 1857, following Pope Pius IX letter to the Cardinal of Breslau in which he spoke against a distinction of soul and spirit. This statement is not, however, part of official doctrine. ¹¹

The Mystery of the Soul

The great pathologist Rudolf Virchow (d. 1902), the father of cellular pathology, is reputed to have said: "I have dissected a great many bodies, but I have never found a soul." He meant to say that there is no soul. This famous scientist has been shown to be wrong in a number of scientific statements made in the course of his life, and this is another instance. The view that man is merely a physical body has of course become fashionable today. Most people, New Revelation predicted, won't even know that they have an immortal soul. Polls taken years ago have shown that only half the young people questioned believed in life after death for the soul. ¹²

Even the highly sophisticated electron microscope will not be able to show us the soul. As it says in New Revelation: "The soul is wholly ethereal in substance, meaning - if you can grasp this - a great many light atoms or smallest possible particles put together, in the wisdom and through the all-powerful will of God, to make a perfect human form, and the pure spirit is this very will emanating from God, which is the fire of the purest love coming from God." (Gr VII 66, 5)

"The soul is, as it were, matter dissolved again through the power of the spirit; compelled by the power of the spirit, it is changed into the original form that belongs to the spirit and then, united with its spirit (in the next world), makes up, as it were, its body of light-ethereal substance, just as the soul out of its will forces, which are purely and most highly spiritual, creates and forms its erstwhile garment out of the solid matter of the flesh when this has become wholly corrupt and dissolved (in the grave)' " (Gr VII 66, 7)

Almost all "souls are directly from this earth; they have previously passed through what is known as the three kingdoms of nature, from the coarse substance of stone through all mineral forms, thence through the whole plant world, and finally, through the whole animal world in water, on the earth and in the air. One should, however, not take this to be the physical body (of the animals, as is the theory of evolutionists), but the element of soul and spirit contained in its shell. The shell also is of soul and spirit in the wider sense, but it is in itself still too mean, ... and nothing of it is likely ever to be useable for genuine soul substance.*" (Gr IV 106, 6-7)

The soul of man, as a highly potentized composition of mineral, plant and animal souls, has no memory going back to preexistence, because the specific elements of the soul in the above three kingdoms did not

have a separate, strictly individual intelligence, but one that was borrowed, as it were, from the general life in space, for their kind." "Yet when man will one day be wholly filled with the spirit of all life and all light, he will then also be able to see this scheme of things." (Gr VIII 29, 11-12)

"No one has a soul younger than the whole of visible creation. You are now feeling uncomfortable because I am indeed telling you the truth, that the age of your soul is many more than aeons of aeons of earth years." (Gr IV 246, 4) This statement explains the words "Far indeed my soul has been wandering" in the Book of Joshua.

"In bringing forth a soul wholly alike to Me, My omnipotence must be allowed to do and provide only very little, the god who is evolving, however, everything, out of Me.** From Me he receives merely the material, spiritually and as needed also in nature. And if this were not so, and if it could be other, surely I, as the original and eternal spirit, would not, out of My love, have taken on the burdensome task of assuming the flesh Myself, to guide the souls that have progressed to a certain point and take them further not through My omnipotence, but merely through My love, and gave them a new teaching and the new spirit out of Myself, so that now, in so far as they truly desire this, they can within the shortest span of time become wholly one with Me." (Gr 246, 6)

"Only the soul of man is destined to continue for ever." (Gr VI 107, 10) "The soul has the same configuration and form as its body, but only in a very much more perfect degree. Yet here we are speaking of only one perfect soul." (Gr VII 209, 19) " ... The soul is present in all parts of the body and does not lose any member, even if the body is mutilated."*** (Gr VI 219, 12)

"The soul dwelling in a body is of course to begin with in no great degree purer than its body, because it originates also from the impure original soul of fallen Satan." "In the soul, however, there already dwells the pure spark of the Spirit of God." (Gr II 210, 2-3)

"The soul is placed in the embryo by God after its begetting. But for as long as the nerves of the child are not fully developed and functioning, the soul in self-awareness eagerly works away, making the body suit its own needs; once the nerves are all fully developed, however, and their spirit as it continues to develop becomes properly active, the soul gradually takes its rest and goes to sleep completely. It now has no awareness of self and merely vegetates, with no memory of a former naked natural condition (without the garment of the body). It is only some months after birth that it gradually comes awake again more and more, and this is easily perceived from the decrease in the desire for sleep; but it needs quite some time until the soul attains to some level of consciousness. When a child masters speech, then a proper consciousness enters into the soul, though with no memory of what has been, for this is something one absolutely could not do within the further development and progress of the soul." (Gr IV 120, 16)

"The body is only given to the soul for its tool for a short time, so that by properly using it the soul may prepare and ensure full capacity for life and independence for ever and ever." (Gr IX 167, 6)

"So that your soul, as a spirit evolving from matter, may become wholly one with the original Spirit of God, which is called 'love', the soul must of its own accord direct its efforts in the first place to withdrawal from matter and its demands, whatever form they may take, and direct all its desires, efforts and activities towards the purely spiritual ..."

"Yet how can a person know that his soul has become one with the true Spirit of God within it? He can discover this very easily. When you feel nothing within you of pride, of unnecessary ambition, of desire for fame and glory, of self-love, but instead all the more of love for your neighbor and for God, feeling this in a true and living way. . . , then the soul will be wholly at one with the Spirit of God within it." (Gr V 51, 3-4)

* The term substance should not be equated with physical matter in this case. What is meant by "soul substance" is explained as follows in EM Ch. 41: "The subtlest of dusts still to be perceptible to the eye in the natural world cannot unite with the soul and the spirit for as long as it still remains physical matter. Better than 'dust' would be 'specific soul atom', such no longer being in form of matter but of substance. The difference between matter and substance, however, is sky-high. To grasp the whole rightly, you need to know this difference exactly. Take a magnet: the visible part of it is matter, but what makes the magnet attract things, that is substance. Substance cannot be seen with the eye of the flesh." (EM 41, 1-2)

** i.e., the human being who by making his own effort, i.e., observing the ordinances of God, shall one day become godlike. "However great its perfection, of course, such a spirit can never attain to God in all eternity, in the most boundless of abundance." (Gr III 3, 3)

*** Man'y people who have had a leg amputated complain of occasional pain in what formerly was a leg or a foot. The medical profession refers to this as phantom pains. In reality it is the soul and not the body that, according to New Revelation, experiences all pain.

Man's Goal and Mission

"No man has been placed on this earth for the sake of eating and high living, but that he shall live according to the ordinance truly revealed to him by God, for the sole and only purpose that God has set for him." (Gr X 16, 4)

"Until man is reached, God's love, wisdom and power alone ensures that the development of the original spirit's life held fast in the material world shall progress from stage to stage to increasing perfection; but in man, who is the key stone of this development of the original spirit's life, this must of necessity be different. Where his material body is concerned, the way things are arranged still depends largely on the love, wisdom and power of God - but not so the development of the soul and its spirit. The spirit is endowed with powers of mind, of intellect, of free thought, a perfectly free will, and the power to act as the soul considers to be good and useful." (Gr IX 102, 3)

"On other bodies in the universe, human beings (living there) are set limits with regard to spiritual as well as natural things, and they can hardly go beyond these. You people on this earth, however, have no

more a limit set to the spirit than the Lord himself, and can do whatever you wish. You are able to rise up to the innermost dwelling of God, but therefore also fall to the same depth as Satan' " (Gr II 60, 5)

The indescribably great difference (compared to humans on other bodies in the universe) is that you men on this earth are able to become alike to God." (Gr VI 190, 13) "It is far from one and the same thing if one is the son of the house or merely a servant." (Gr VI 190, 15) "The Kingdom of God can, however, only be won with force and with great sacrifice. Consider this well!" (Gr VIII 16, 3)

"No one can be justified in the sight of God unless before that he has for a rightful period of time ... gone through the fullest trial of freedom of life in his flesh." (Gr VI 190, 3) "The people on this earth have the great destiny of becoming Children of God in their own might; therefore they must also be exercised and educated in all independent activity out of themselves." (Gr VI 111, 19)

"Therefore My teaching is a true gospel, for it tells men and shows them the way, how they can attain to being alike to God." "My teaching however is in itself very short and easy to grasp, for it demands nothing of man but that he believes in a true God and loves him above all as the kind Father and Creator, and loves his fellow man as himself, i.e., does for them everything that he may reasonably expect his fellow man also to do to him." (Gr VII 139, 8; 140, 3)

New Revelation does not deny that life on earth "is most arduous and wearisome", but adds that the people of this earth "must accept having to go through this for a short time, because with this they will also forever garner the triumph of being fully alike unto God, and for that they can surely put up with something, seeing that I Myself am putting up with much of my own free will, out of love for My children, and will still have to put up with the greatest and most bitter of all, for the salvation of My children." (Gr VIII 16, 2) (Jesus said this to his disciples, with the last sentence referring to his passion and death that lay ahead.)

"When I test a man - and truly I do not do this without reason - then I also intend to make something of him, for he is already in My school " (Hi I p. 345, 2) "You, however - hear this and understand - are at My university." (The earth is the university for God's Children.) "I want to make a very great deal of you. Therefore you should not allow yourselves to be surprised by many special trials at this school." (Hi I p. 345, 6) "To achieve this, however, heaven and hell have to dwell under one roof in this world. Without strife there can be no victory. Where the highest can be attained, this also calls for the greatest possible activity to be brought to bear to its fullest extent." (Gr III 178,5)

"Everyone will have to go with Me through the narrow gate of fullest self-denial until he becomes as I am. Everyone will have to cease being something by himself, in order to become all within Me. (Gr IV 1, 5) "But all knowledge, and even the richest experience, will not get you there, but only a living love for God and in equal degree for your fellow man.

This is where the great mystery of being reborn lies." (Gr IV 1, 4)

"The main thing is, and remains, the constant striving for complete rebirth of the spirit in the soul." (Gr VII 183, 13)

"External man will in the end have to be completely overcome by inner man, otherwise inner man will die with external man." (Gr III 61, 5)

"God dwelling together, in communion, forever with his children - that is the rebirth of the spirit." (Gr XI 52, 4)

"After Me, many will be able to achieve rebirth of the soul, and therefore also be in a state of great bliss, without attaining to this highest and final step (the rebirth of the spirit)." (Gr XI 52,5) (Only rebirth of the spirit makes it possible to behold God in the highest heaven. See the details given in the next chapter on "[Eternal Life in the Next World](#)").

Eternal Life in The Next World

In The Middle Kingdom and in The Heavens

The dogma of the soul's sleep, with the soul destroyed after death and only recreated by God at the end of time, finds no support in New Revelation, and Jesus emphatically denies it.

He says to the Pharisees: "Being full of idleness, full of sensuousness and full of self-seeking arrogance, you find it impossible to understand the mystery and the truth of the Kingdom of God. You imagine the heaven you hope for to be some kind of overmagnificent and great place above the stars, where faithful souls are received after the death of the body or - in the even more senseless view some of you hold - only after many thousands of years, on the 'Day of Judgement' you have never understood, and shall then be revelling forever and ever thenceforth in the greatest life of pleasure." (Gr VII 194, 10)

To his foster father Joseph and his sons, Jesus said: "Since I am with you, why do you not ask Me how things will be with the life of the soul once the body has fallen away? I would after all know more about this than you do. Yet I know nothing of any darkness of death continuing almost forever for the soul once the body has fallen away, for at the moment when the heavy body falls away from you, you will already be in resurrection, and live and work on through eternity, that is, if you leave this world as one who is righteous in the eyes of God. If, on the other hand, you die as one who is unrighteous in the eyes of God, then no doubt a very long night will lie between your physical death and your true resurrection - but not one you are unconscious of, but one that the soul is well aware of, and that shall be the death of the soul that indeed continues for a long time. For a death that the soul did not know of would be no death for it; the death, however, which it shall be aware of in the kingdom of unredeemed spirits, will be a great torment to it." (Gr VII 209, 12-13)

According to New Revelation, all souls immediately come to a middle kingdom after death. From there, they will proceed to the first heaven or the first hell, of their own free will, depending on whether they decide for humility, love of God and one's neighbor, or for self-love, arrogance and lust for power. New Revelation puts it like this: "No one goes to either heaven or hell, for each carries both within him." (GS II 118, 10)

In certain cases it is possible for a soul to incarnate again in a human body on this earth or, and this is the case much more frequently, on another body in the universe. The latter applies particularly to the souls of men who belonged to peoples who have known nothing yet of the teaching of Jesus. (See [chapter on reincarnation](#)). New Revelation goes into considerable discussion of life after death. It is extremely difficult to describe spiritual states, as New Revelation emphasizes. Descriptions of conditions in the next world are therefore "merely a shadow picture of the great truth, but carefully thought out." (Pr 97) The passages quoted below are a very limited extract from the complete works of New Revelation.

"When the body has fallen away, a soul usually is with regard to space

- particularly during its first phase of being - in the same place where it was in the body on earth, i.e., when it enters into the fleshless next world as one that is not yet fully perfected. It does not, however, see or hear anything of the natural world which it inhabited when in its body, even though it occupies space in that very world. Its state of existence is more or less as a bright dream in which the soul also lives in a region or landscape that has arisen out of it, acting and behaving as though it were in a wholly natural world, while it does not in the least miss the natural world it has left.

"God may, however, often grant that the region it inhabits is destroyed, and the soul finds itself in another one that is wholly in accord with its inner state. With such a soul it then often takes a long time until many lessons are learned and it comes to see that everything it thought it owned there is vanity and nothingness. When the soul has gone through many experiences and phenomena and attained to this insight, it will only then begin to reflect more seriously on its condition and existence, and through this also come to be aware more and more that it has left the earlier, earthly world, and a longing will increasingly arise to find a more enduring and unchanging place. When this state has been reached, the soul will be instructed by spirits who have already attained greater perfection as to what it is to do." (Gr VII 66, 10-13)

"The soul then lives on in the other world (to begin with), as if in a somewhat more waking dream, and often does not know that it has lived in another world before, but lives and acts according to its habitual sensual nature. When warned and told by more aware spirits that it is now in a different world, the soul still does not believe, and it derides and ridicules those who show it the truth. It takes a very long time until such a worldly and flesh-bound soul attains to clearer insight in that other world." (Gr VII 58, 5-6)

"The middle kingdom is the place of preparation, where the souls are prepared for either heaven or hell. The soul and spirit of everyone who dies will arrive in this region immediately after death, and here continue to live in the same way as it has lived on earth." (EM 31, 4) New Revelation states that the middle kingdom is "more or less what Roman Catholics - very mistakenly - take to be purgatory." (GS II 120, 2)

"The world beyond will be the same by nature as man's inner life; he will create it out of himself and will then (to begin with) live in and upon it, well or ill." (Gr VI 33, 9)

"Unperfected and evil souls, having community of interest, form associations, though these are far from good, for only the blessed spirits gather in good associations." (Gr VIII 83, 8)

The middle kingdom has three regions. The third and highest region is where the souls of good, pure people are found. "Sometimes such pure spirits may also remain in the third region for several hundred years; yet they lose nothing by this, and on the contrary can only gain from it, for there is nothing they lack, they are in the greatest state of happiness

and bliss." (EM 29, 5)

The spirits of the second region can enter into the third when their souls, or as it were their substantial bodies, become gradually more and more spiritual, growing wholly one with the spirit."* (EM 30, 2)

"Every soul has to be guided from step to step (in the other world), and must become pure and perfect like the purest gold, so that it shall be able to enter into the infinite joys of heaven." (Gr VIII 106, 11)

"I tell you that no human eye has ever seen, no ear heard, nor any human sense ever experienced the joys and blessedness God has prepared in heaven for those who truly love Him above everything." (Gr VIII 106, 15)

"Heaven has three degrees, just as hell has three degrees or stages." (Gr VII 170, 14)

"No one will enter the highest of heavens (third stage heaven of love) but he who has wholly rid himself of his earthly worldly will and instead has forever and completely taken Mine into himself." (VdH II 288, 1)

"Anyone who does not seek Me (on earth), who does not find and recognize Me and hence also does not love Me, and also will be wholly Lacking in love for his fellow man, will never in all eternity attain to being My Child (i.e., to the highest heaven of love)."

"... those who accept My teaching on earth only in lukewarm fashion, incompletely or not at all, will arrive in that world in great darkness, and they will find it very difficult to find the bridge from the material to that spiritual world." (Gr I 81, 11)

"Every human being must have his totally free will if he is to become a spirit with life eternal, and it therefore happens only too often, particularly in these (our) days, that men let their ears be deafened by the siren voice of the world and their eyes blinded by the deceitful light of the splendor of the world. These people then often find it hard and indeed often impossible to reach the place they are called to, instead getting where they should not be: to self-love, self-seeking, lust for power, greed, quarice, envy, gluttony, intemperance, debauchery, lechery and whoredom. These things, however, devour life rather than increase it. In the next world they will then have to be very much abandoned by everything that had too much occupied their rude senses, and will have to grow most miserable, that their life may gather itself again in such desert wastes of the spirit. When it has found itself. . . , then there will also come the help that is needed, but in such a way that it appears not to be forced upon those who are in need, but rather to be wanted by them themselves." (VdH I 148)

"Therefore strive hard (spiritually) and do not let yourselves be dazzled by the treasures of this world..." "... the more you are storing up spiritual treasures through all kinds of good works, the better shall you fare over there. Anyone, however, who is mean and closefisted, will in time to come have himself to blame when he finds the storage chambers in his heart to be almost completely empty." "Night, darkness, hunger,

misery and all kinds of travail will be his lot, until he finally comes round to first of all grow active in himself, so that through this he may attain to some form of ability to serve." (Gr IV 96, 4-5)

"The children of the world when they are later perhaps reformed (in the next world), will remain spiritual inhabitants of those bodies in the universe and of those associations that they are in accord with, on and in which they were purified, but they shall never be about the eternal Father's House in the middle of the highest heaven as My true children are who, with Me, shall always judge the whole of infinity eternally and forever." (Gr III, 1-2)

"No one should think that he will in time to come in the next world find himself in a state of eternal, inactive, sweet rest, for that would be the death particularly of the spirit or the soul. The more spiritual a person becomes in his inner life, the more active he will also be, and this wholly and entirely." (Gr VI 226, 16)

"The great state of bliss of a perfected soul consists in its being equipped and provided with the truly divine creative power, and being able to bring about, out of godlike wisdom, all that God brings about and lets arise in just the same way." (Gr VII 67, 2)

"For ever onwards you shall come to know new marvels . . . , but still never in all eternity reach the end of them." (Gr IV 254, 2)

* As already explained, 'substantial' should not be confused with 'physical' in this case.

Further Development of the Soul in the Next World

The Catholic Church teaches that the destiny of man is decided in his life on earth and that, after death, heaven or hell is waiting for the soul. A change in the status of the soul at the moment of death - a state of grace or of mortal sin - is said to be impossible in the next world after death. (Coll. Lac. VII. 517, 550, 564, 567. Decision of the Holy Office, against the theosophists, on 18th July 1919 A.D. 2189). This doctrine is clearly refuted in New Revelation. The soul is able to develop further also in the next world, for good or ill. It is made very clear, however, that an omission in life on earth can only be made up for in the next life by very much greater effort, strain, and enormous loss of time. New Revelation has the following to say on this point: "Innumerable many angels proclaim My gospel to the souls of the dead. Those who hear, accept and follow it will also attain to the blessed state, though not as easily as on

this earth, where man often has to go through very difficult struggles with the world, with his flesh and with many other things - though only of short duration - with all the patience, self-denial, meekness and humility he can muster." (Gr X 2, 5)

The gospel is preached in the other world, as mentioned; "Be, however, most diligent when on earth", it says in New Revelation, "for the right state of being a Child of God, for My innermost and most pure heaven of love, can only be achieved from earth. For the first and second heaven, provision can still be made in the next world." (Gr IV 247, 9)

"It depends on the state of inner morality in which the soul left its body. If this is in accord with the good laws that exist, the state of the soul in the next world will surely also be such, and from this the soul will be able immediately to take its place at a higher level of perfection of free life, and progress to a higher level." (Gr V 225, 9) The facial features also change as development progresses, "They grow younger and attain greater nobility." (BM 30, 2)

In most cases further development will proceed "somewhat slowly, but that does not matter, for there can be no question ever of a soul being wholly lost ... And even if due to very great indifference it may have been completely swallowed up by the opposite pole - which indeed would be a very bad thing - yet after time has run its cycle this soul will have to put up with being put through yet another trial of the flesh, on this earth or also on another, for there are innumerable ones in infinite space, - without knowing or even having an inkling that it has already once before gone through a trial of the flesh. Nor would such knowledge serve it, as it would merely cause the soul to relapse again into its original evil ways and so the second trial of life would be purely in vain and to no purpose." (Gr V 232, 2)

In the great beyond, everything is harder and more troublesome than on earth, and for very many souls who have sunk too deep, away from My ordinance, it will take a length of time that in your terms is beyond imagining, until they shall have found the way to My eternal and unchanging order." (Gr X 113, 2)

"A soul that has already become pure out of its own better nature will of course progress quickly and easily." "Yet what will be the fate of a soul in that other world who does not have half or a quarter the way of My ordinance and therefore also will not be able to find one? You see, that already is hell itself." (Gr X 113, 6-7)

"Thus each in his failings and worldly ways will in time to come find his very own cross that will cause him much trouble in the world of the spirit, unless he has wholly or completely victoriously overcome it in this world, with indeed very much less effort." (Hi II p. 221, 6)

"Truly, I tell you: Here one hour counts more than a thousand years do there. Inscribe these words deeply in your heart!" (Gr VI 13, 10)

"Those on the other hand who never are in a position to learn

something of my teachings while in this world, will be given guides on the other side who shall lead them to the bridge that lies between this material world and the world of the spirit over there. If they follow their guides, they shall also cross this bridge to enter into true life. If, however, they stubbornly adhere to their teaching, they shall be judged for their conduct of life according to their teaching as mere creatures, and shall not attain to being Children of God." (Gr I 42, 12) "Therefore do not concern yourselves over those who now and in later times will not be able to learn of Me, for My Father knows them all and has not called a single one of them into existence for their eternal perdition, but to eternal resurrection, out of his love and wisdom." (Gr XI p. 245)

It is different for the souls of people from the civilized world who have known the teaching of Jesus: "I shall not judge them in person, but the eternal truth, that is also within them, and which they are exceedingly hostile to, will judge them and put them to flight in My presence." (Gr X 154, 9) "But even for such souls that have condemned themselves, I have told you (the apostles) two comforting things, firstly in the parable of the Prodigal Son and then in what I have told you, that in My Father's House there are many dwelling places and to express Myself more clearly - very many houses of teaching and correction, where even the human devils who on earth are the most depraved, can be taught and made to mend their ways." (Gr X 154, 10)

Minds capable of deeper insight have always known, from intuitive vision, that God's mercy is greater than churchmen are ready to admit. "For Goethe, for instance, the cosmos created by God is a vast place where a world of spirits are schooled, among them also the souls of men who have died." ¹³

"Where then is this day of judgement described as so terrible in concert with My teaching, according to which scarcely a decillionth of men would attain to heaven, the others going to hell for ever and ever?" (Gr XI p. 245)

The bishops of antiquity falsified the Gospels (Gr XI p. 246), and in the 4th century Augustine established the dogma that "by far the greater majority of all men will go to eternal perdition (*Non omnes, sed multo plures non fiunt salvi; Enchiridion ad Laurentium*, c 97), including all heathens who have led a virtuous life, and in consequence, the teaching of a merciful heavenly father has been perverted. This, the Lord said to Lorber, "was in many ways the reason why very many people have completely turned away from My teaching." (Gr XI p. 243)

The consequences of this perversion of the gospel message are becoming more evident day by day. "The final authority of the Christian faith," the Catholic theologians Professor Karl Heinz Ohlig and Heinz Schuster have written, "cannot lie in a human institution or in the authority of an office upheld by a human person (teaching profession, hierarchy), but solely in that '*auctor*' (originator, ground) of Christian hope: in Christ Jesus." ¹⁴

Hell in the Sight of the Churches and of New Revelation

The advocates of "New Theology" may deny the existence of hell, but hell does exist. New Revelation makes this clear beyond all doubt. Just as undoubtedly, however, there also is no eternal damnation. Before we present the message of New Revelation, the doctrine relating to hell will be considered, as it has been put forward in different ways over the centuries. The greatest biblical scholar in the Roman Catholic Church, Origen (C. A.D. 250), held the view that in the course of long periods of time, God would receive all human souls again into his kingdom. The Prodigal Son - representing the whole of mankind - would have returned to the house of his divine father when the material world came to an end.

This doctrine, known as apocatastasis, which New Revelation confirms, was rejected in the 6th century (Denz. 211, 429, 531). Instead of reconciliation of mankind with God, there was now eternal damnation, a concept not really part of church philosophy until then. This is confirmed in the *Lexikon fuer Theologie und Kirche*, a standard reference work (1959, vol. 5, p. 446): "The eternal duration of punishment in hell was established in A.D. 543, as the culminating point of a long struggle, in C 9 of "*Canones adv. Origines*" (Denz. 211). "This attempt (the doctrine of apocatastasis, i.e., Origen's doctrine of total reconciliation (Do princ. I 6, I and 3) was finally put a stop to by Justinian, as part of the general elimination of Origenism" (p. 447). Justinian actually was not a Pope, but an imperious 6th century Roman emperor. He had the Pope put in prison and himself decided what was to be the prevailing doctrine in the Catholic Church.

Does Holy Scripture confirm the doctrine of eternal hell? It does not. The word generally translated as "eternal" in the New Testament is *Liwploc*, (*aionios*) in the original Greek, a term that can be interpreted in different ways, and not necessarily as "eternal." The *Begriffslexikon Zum Neuen Testament* gives the following for "*aionios*" (1971, vol. III, p. 1459): "A long time, duration, meaning both one that is exactly limited and one that is unlimited. . ."

It thus is a matter of casuistics, or the influence of certain theologians or the powerful groups behind them, how the word '*aionios*' is translated. Church history does indeed show how radical or less radical doctrines have evolved in this context. The Catholic *Lexikon fuer Theologie und Kirche* (vol. V p. 446), says that a limit to purgatory had first been contemplated by Clement of Alexandria (d. before A.D. 215). (Strom. VII

16, 102 and VI 6, 46) According to the above source, similar concepts were also held by "Origen, Jerome, Cyprian (Ep. 55, 20), Hilary (in Ps. 57, 5), Ambrose (in Ps. 36, 26), Gregory of Nyssa, Didymus, Diodorus of Mopsuestia".

Jerome, venerated as a Doctor of the Church (d. 420) and secretary to Pope Damasus, wrote in his exegesis of the Prophet Isaiah that the damned would later receive abundant share of comfort, but that this had to be kept quiet, so that the faithful would refrain from sin for fear of eternal damnation. (Is 14, 2) This educative purpose was no doubt one of the reasons why church members contended and condemned Origen's doctrine of apocatastasis.

Peter Chrysologus, Bishop of Ravenna (d. 450), also was convinced, like other bishops, that the tortures of purgatory did not continue forever. In his text on Lazarus and the Rich Man, he said: "Those who have once been condemned to hell could nevermore attain to the peace of the blessed, if they had not already been redeemed by the mercy of Christ, freed from the place of despair through the intercessions of the faithful, so that the church (the prayer of the faithful), generating grace, attains for them what penal judgement has refused." ¹⁵

The dreadful influence of Augustine was to prevail more and more, however. In his Handbook (29, 111)¹⁶, he decreed that the punishment of hell was eternal. Apocatastasis had thus been rejected in theological circles.

According to Augustine, children all over the world who died unbaptized - and in those days that meant almost all children - would be exposed to eternal torment in hell, for in his view, God had created almost the whole of mankind for eternal agony in hell.

The Council of Florence (1438-1445), confirmed these views, decreeing that "none that are outside the Catholic Church, whether heathen or Jew or Unbeliever (Islam), nor any separated from the unity of the Church shall partake of life eternal, but rather burn in the eternal fire: (Denz. 714, see Anm. 24 and Neunes-Roos-Rahner p. 530, see Anm. 43).

The pressure of world opinion forced the bishops to abandon this absurd doctrine at the 2nd Vatican Council in the 1960's.

The perdition of unbaptized children as taught by Augustine was so nonsensical that it had to be abandoned within a short time. It had brought despair to the mothers in his diocese. Today the doctrine is that unbaptized infants enter into limbo, where they are not exposed to suffering but also cannot enter into heaven (Denz. 410, 464, 693, 791). From New Revelation, however, we learn that God's design in this respect is wholly different from that envisaged by the guardians of the faith with their changeable views.

As to eternal punishment in hell, the Catholic Church has adhered to this doctrine from the Middle Ages when Pope Innocent IV made it official, to this day (Denz. 546, 211, 429, 531). Before 2nd Vatican, the

oddest justifications for this could be found in the approved Catholic Literature. "Temporal reward or punishment", Josef Staudinger (195) wrote, "would be ineffective on its own. Divine sanction therefore must be for eternity." ¹⁷

This is the educationist point of view of Jerome again, that hell eternal has to be taught to frighten people away from sin. Yet it is exactly this which the Lord rejects in New Revelation. (Gr VI 243, 3) Staudinger then continues, pushing his unholy concepts - which, however, were acknowledged by the church - to their extreme: "Indeed, even love and mercy is demanding hell eternal, however strange this may seem...." ¹⁸. The devouring fire of divine hate is beyond our ability to grasp..." ¹⁹

Catholic authors do not hesitate to pervert God's attributes; instead of God's love, which is His very essence, "hate" is made to prevail. It is, in fact, doctrine in the Catholic Church that anyone who puts God's love, goodness and mercy higher than His "hate" and therefore feels unable to believe in eternal punishment in hell, has already condemned himself to eternal punishment in hell (Denz. 40).

Can a church that so distorts the image of God really expect people today to believe in its teaching? Churchmen are looking for the reasons for defection everywhere but in themselves. One has to agree with the opinion expressed by the Protestant Bishop Schjelderup, in disputing the views of a fanatical pastor: "I am glad that on the Day of Judgement we shall be judged not by theologians and princes of the church, but by the Son of Man himself. And I have no doubt that God's love and mercy is greater than that expressed in the doctrine of eternal torment in hell..." "For me, the doctrine of eternal punishment in hell is not part of the religion of love." ²⁰

The terms "a long time" and "duration" agree exactly with what New Revelation has to say on the subject. Here, distinction is first of all made between the duration, i.e., the endurance, of hell as such on the one hand, and the duration of the punishment for individual souls on the other. "Are not 'prison' and 'imprisonment' two different things? (VdH II 226, 11) Hell will continue to the end of time, i.e., until the whole cosmos is dissolved, but the damned are able to leave their prison providing they gain insight into the evil and despicable nature of their deeds and change their ways.

In *Lexikon fuer Theologie und Kirche* 2 III, 195, it is still said that hell is a place where a material fire is burning, as past Popes have also maintained. This false doctrine again stems from Augustine's lively imagination, for he believed that there was a physical fire in hell that tormented the physical bodies of the damned.

Staudinger, faithful to the establishment, also wrote in 1950, "that hell is in a particular place is beyond doubt" and "hell fire must be thought of as a genuine and real fire". ²¹ Theologians in those days insisted that they knew everything exactly, and Staudinger thus speaks of the "crackle and hiss of the flames, and the wailing of the damned". ²²

That is very much the style of the monks who right until the 1930s put fear into the hearts of credulous people when speaking from the pulpit of 'popular missions'. Following the last Council, theological lexicons and journals of the Catholic Church now say that hell is not a place but a condition, exactly what New Revelation has been saying more than a hundred years ago. "There is no place anywhere called heaven or hell, for all this every individual is for himself, and none will ever enter into a heaven or a hell other than those he bears within him." (GS II 118, 12) "Nowhere is there a specially created heaven, nor any specially created hell, for all this comes from the heart of man, and thus every man prepares heaven or hell in his heart, depending on whether he does good or evil deeds . ." (Gr II 8, 7)

"The world of the spirits does have nothing whatsoever to do any more with the space and time in this material, judged and therefore unfree world, but space, being the outermost envelope, is in the final instance still the bearer of all heavens and all spirit worlds, because these can never be anywhere outside the infinite space of creation. And so, to put it clearly for your understanding, there have to be also certain spatial areas where the spirit worlds are present as though located in space, though in fact a perfected spirit is as little concerned with space as this Mount of Olives if you want to think of Rome or Athens. For the spirit, there is no specific space of this kind nor any measured time." (Gr VIII 33, 2)

Nor is there physical fire in hell. The "inextinguishable fire" shows itself, according to New Revelation, only in phenomenality. The details given are as follows: "This is the difference between the blessed and the damned state: In blessedness the soul enters wholly into the spirit, and the spirit is then the real essence. In the state of damnation, the soul wants to reject the spirit and assume another, that of Satan." This leads to a reaction, and "this is the most painful sensation for the soul, and from this stems also the suffering and the pain of hell, as this very reaction appears in phenomenality as the inextinguishable fire of hell. And that is the worm in the soul, who does not die, and whose fire never goes out." (EM p. 166)

New Revelation here offers deep insights as compared to the untenable doctrines of the churches. At the Council, the Belgian Bishop Charne had the courage to express the current situation plainly and clearly, saying that the traditional doctrine of heaven and hell is not obsolete. "Within foreseeable time, many other things will show themselves to be obsolete, untenable and false, despite the repressive measures taken. Churchmen - and this is becoming ever more obvious - have far too often laid false claim to divine authority. There have already been consequences, and these will become more and more apparent.

Throughout the ages, compassionate people have found it difficult to accept the doctrine of a wengeful God.

As Jerome, Doctor of the Church, was to write in the 5th century: "At

the time of all-encompassing restitution, when Jesus Christ, the true physician, shall come to heal the body of the church that today is divided and torn, every one shall take his place again and return to what he originally had been." (Commentary on the Letter to the Ephesians 16) and Luther, too, realized that hell would not remain hell if within it you were to call and cry out to God . ²⁴

In 1955, G. Papini, the well-known Catholic writer, caused a sensation with his book *The Devil*. He showed that the interpretation of the words spoken of "everlasting fire" in Matthew 25, 41 had been "made in too facile a fashion, and believed in too facile a fashion". ²⁵

Papini argued as follows: "In reality 'aionios' means 'always', i.e., something enduring in time. The word therefore in no way represents an absolute, metaphysical concept of eternity, i.e., an eternity that by definition is timeless, and this is obvious also from the older interpretation that relates it to the length of human life. The fire therefore will burn only for as long as what St. Paul calls 'the shape of this world' exists; it will always burn for as long as the present real world continues." "Hell therefore does have everlasting duration, but in a strictly earth-time sense, i.e., at a lower level and heavens apart from what is eternity." ²⁶

Below, two passages are quoted from New Revelation, and it is worth noting how far Papini's interpretation agrees with Jakob Lorber's message.

Many Protestant theologians of the present age endorse the doctrine of apocatastasis, among them P. Althaus, ²⁷, E. Brunner, ²⁸ and Karl Barth (KD 1).

New Revelation teaches that the very core of Jesus's message is the proclamation of God's infinite love for his creatures, and that He still shows mercy to men, even in the next world and even in hell, providing the damned soul realizes his evil nature and shows the will to reform. This true doctrine will overcome the cruel doctrine of an institution that has deviated from the spirit of the gospel.

Passages from New Revelation Referring to Hell

"Let none of you think I had ever created hell. Do not think either that it is a place for the eternal punishment of evildoers from this earth. It has evolved of its own accord out of those many, many human souls that on this earth and in the flesh spoke in derision of any divine revelation, denied God, and did only what pleased their external sensuality (Gr VI 240, 1)

"Wholly worldly men, who believe in no God and yet enjoy life in health to a great age and in the end die a quick and painless death, have already received their rewards for life while in this world, and will hardly be able to expect any in the next world. In the society of such souls outer darkness will prevail, and there will be much wailing and gnashing of teeth among them." (Gr VIII 16, 13)

"The souls of the utterly wicked are, at least in greater part, dissolved into the 'substantial' psychoethereal atoms of original force, and nothing remains of the actual soul when the flesh has fallen away but perhaps one or the other lightless and often almost lifeless basic type, like an animal skeleton, that has not the least similarity with the nature of the human being. Such a soul is then in a condition which the original patriarchs, being gifted with spiritual vision, called *she oul a* (hell = thirst for life), and thus truly and rightly described it." "This is death for a soul that is, or is to become, spirit." "Unimaginable aeons of time shall have to pass until such a soul, that has sunk all into matter, becomes a human being. And how long shall it be until such a soul finally becomes a real human person?" (Gr V 71, 6-9)

"Surely it is wholly in accord with the truth that compared to the condition of life of one who is truly wise in the ordinance of God, such a condition is termed 'death'."

Elsewhere, it is made very clear that eternal 'death' of the soul should in no way be equated with total destruction (Gr VII 190, 5), as some sects, e.g., Jehovah's Witnesses, are quite erroneously teaching.

"Hell is everywhere where there are scollers of God, enemies of all that is good and true, liars, deceivers, evil thieves, robbers, murderers, avaricious men, lust for worldly power and evil, unloving whoremongers and adulterers." (Gr X 110, 10)

"In hell, each wants to be the first, the highest and absolute power and might, own everything, and have all obey him and work for him for the poorest of wages." (Gr X 110, 12) "Visualize the countless numbers of spirits who are filled with nothing but the most limitless self-seeking and the most untrammelled arrogance, how they then manage with one another. Visualize them, however, also as entirely free at all times, with no law to bind them in any way whatever, each able to do as he wishes. If you really enter into this picture you will see anarchy there of a kind the earth has nothing to match." (Gr VI 238, 2)

Where New Revelation describes the consequences of Luciferic desire for power, a statement may be found that is prophetic by nature, a prophesy that has since come true. The following lines were written in the mid-19th century. They came true during the 1930's and 1940's. Everybody will immediately know what the passage refers to. "Let one who lusts for power attain to a throne and he will be wholly capable of protecting nations and defeating enemies. Yes indeed, that would certainly be possible. But where is the standard that prescribes how far he shall pursue his tyrannical plans? What will he do with all those who

will not bow before him to the very depths? See, he will have them tortured in the most agonizing way possible, and a human life will count as little for him as a blade of grass crushed underfoot. But what then is such a person? See, he is then a Satan. Rulers and military readers there no doubt have to be, but understand this - they must be chosen and called by God. Woe, however, to any other who leaves his mean hut and rushes there, to win the sceptre by all kinds of means. Truly it would be better for him never to have been born." (Gr II 9, 9-10)

"Just as a good man grows ever better, so an evil man will grow ever more evil and with this be in a condition farther and farther away from what is good, which can be seen quite clearly even in this world. Look at those people who are all the time growing more and more filled with arrogance and burning desire for power. Having made many millions of people the most miserable of slaves through their tyranny, they then gather even greater martial hordes, invade the territories of the other kings, conquer them and take their land, people and treasures. And when they have thus conquered half a world and made it miserable, they imagine themselves to be like unto God (Gr VI 33, 10-11)

"... yet a limit is set to evil, where it says: 'So far and no further!' For then a great judgement must always follow, that the evil-doers shall have opportunity to reflect and perhaps the one or other take a better road after all." (Gr VI 33, 12)

"The passion of miserable arrogance will in the end make the soul itself into red hot desert sands where not even the most miserable of tiny mosses is able to grow, not to speak of any plant richer in sap and in blessings. That is how it is with the soul of one who is arrogant." "His soul is more and more becoming a raging fire. From his eyes, bright flames of fury are shooting forth, and the irrevocable device is: The most terrible revenge for the dishonorable abuser. And a devastating war, in which hundreds of thousands will have to let themselves be torn to pieces for their proud and overweening king, is the regrettable consequence known of old." "Such a king does of course also have a soul, but what does it look like? I tell you, worse than the most searingly hot place in the great sand desert of Africa." (Gr VI 82, 3-4, 6) "... the dictators shall behold Me in quite a different garment. " (VdH I 130, 12) "Therefore beware, all of you, of arrogance, for nothing in the world destroys the soul more than arrogance and pride always snorting with rage." (Gr VI 82, 7)

"Yet how is a person able to avoid this most evil of all passions, as the soul of every man contains the (Luciferic, author) seed of this and the passion has often reached quite a high level of development even in children? Humility alone will make this possible. And poverty is so much more widespread on this earth compared to wealth among men in order that arrogance may be kept on a short rein." (Gr IV 83, 1-2) "Every man should therefore also beware of ambition, this being the father of envy, of self-seeking and in the end, when it finds nourishment, of the most

tremendous arrogance, that has its original home in hell." (Gr VI 236, 12)

"Everything about a devil is fundamentally and utterly evil." "If a devil were capable of genuine repentance, from the heart, he would not be a devil and would not be in hell. A devil therefore cannot ever reform from within, out of himself, but it is possible for this to happen over unimaginably long periods of time, through outside agencies." "Because of this, the torments of the infernal spirits are always as though coming from outside..." (Gr VII 93, 5-7) "Much is impossible even for the wisest of men that nevertheless is possible for God, through his love. Do you believe Me?" (Gr VI 242, 14)

"Eternity corresponds to the duration of time in the material worlds, but yonder in the spirit it is what time is here." "When I speak of eternity and of infinity, you must understand this in the right way, not in the way your short-sighted worldly intellect tells you." (Gr X 155, 2, 5)

"Since I am Myself Life Eternal, I can never have created beings destined for eternal death. A so-called punishment can then merely be a means in achieving the one main aim, never however a negative aim that as it were is inimical, and therefore there also can be no question of eternal punishment." (VdH II 226, 7)

"There has to be eternal judgement, eternal fire and eternal 'death', for the sake of those who have been created. But it does not follow that a spirit caught up in judgement has to remain imprisoned for the same time as this judgement in itself occupies - just as on earth prisoners are not sentenced for the life-span of the prison." (VdH II 226, 10)

"O you fools! Is there such a thing as a father with any love at all for his children who would incarcerate a child that has erred against his commandments for life, and what is more, have it subjected to corporal punishment every day, for as long as it lives? But if an earthly father would not do such a thing, and being human he is after all fundamentally bad, how much less so would the Heavenly Father do this, being eternal and purest love and goodness." (Gr VI 243, 9)

Several volumes of New Revelation contain detailed descriptions of the destiny of dead souls and of conditions in the next world. It must of course always be remembered that New Revelation also says: "All this is merely a shadow picture of the truth, but carefully thought out." (Pr 97) Spiritual realities can only be roughly conveyed in analogues.

"... things are quite different in the spirit world than on this earth." (Gr VI 237, 3) "I am telling you and all you others, that everything is different yonder from the pictures presented in Scripture." (Gr V 272, 11)

It is important above all to rid oneself of the prejudice, long promulgated in the church, that certain passages in the Bible relating to hell are to be taken literally. Thus New Revelation says: "I presented to them (the people, author) the consequences of disregarding My teaching, using the terms 'cast into the fire' and 'eternal darkness', which correspond in meaning to spiritually painful reprimand and a

neglected heart." Nor are the words "Go and leave me, you that are accursed" to be taken literally. New Revelation says: "The question is who did accurse them? The godhead not possibly!" "Yet by whom? No one can be condemned but by himself. A free being can only 'accurse' itself, i.e., separate itself wholly from the godhead." (VdH I 29, 3 and 5)

"What else can love eternal do but say: Go and leave me, you that have totally separated yourselves from me, and go to another maintenance school, that has been made ready for all that are like you, for your possible redemption!" (VdH I 28, 8)

The Resurrection of the Body in the Eyes of the Catholic Church and According to New Revelation

Certain passages in the Old Testament (Book of Daniel) have been quoted as "the first definite sign" that the Jews believed in the

resurrection of the body. ²⁹ The cryptic passages in Daniel are, among others: "Many (not all?) of those who sleep in the dust of the earth will wake, some of them to life eternal, the others to eternal shame and contempt." "And the man enquired of the one in linen garments who was above the waters of the river: 'How long shall it be till these wonders cease?' He said: "Go, Daniel, for the meaning of the words must remain sealed and secret till the time of the end.." (Dan 12, 2, 6 and 9)

It has to be said: that is no suitable basis on which to establish doctrines. Mark 12, 26-27 does not tell us the nature of the resurrection Jesus spoke of. Paul therefore asks the question: How are the dead raised? With what kind of body shall they come? (I Cor 15, 35) "A sensual body is sown, but one that has become spirit is raised." (1 Cor 15, 44) "So I tell you this, my brothers: flesh and blood can not achieve the Kingdom of God, and that which is mortal shall not attain to immortality." (I Cor 15,50)

Paul held the view, wrongly, that the end of the world would come in his day. He therefore wrote: ". . . and was a warning for us, who experience the end of times." (I Cor 10, 11) "The time is short." (I Cor 7, 29) "You see, I will tell you a secret: We shall not all die, but we shall all be transformed, and this suddenly, when the last trumpet sounds. For the trumpet shall sound; the dead will then be raised immortal, and we shall be transformed." (I Cor 15, 51-52) Paul, as we know, was mistaken. The end of the world did not come. But it is important to note that Paul spoke of the body 'become spirit'.

In the 5th century, Augustine, a man who evolved many erroneous and often incomprehensible, absurd doctrines and yet absolutely dominated Western thought for centuries, developed a strange concept of the resurrection of the fleshly body in the next world.

"By no means shall we believe these to be mere spirits, for they are rather bodies of tangible flesh." (*Civ. Dei* XIII. 22-23) This put him in direct opposition to the teaching of St. Paul. He did experience some doubt, however, as to whether the awkward physical body would actually fit into the world of spirits, but this certainly did not make him give up his absurd notion, and he tried to get around the problem by adding that the life-giving spirit in the next world "does not admit physical heaviness." (*Civ. Dei* XIII. 23) ³⁰

Augustine's crude notion of resurrection in the flesh and of a fleshly body entering into the world of spirits persisted right through the Middle Ages. The Council of Toledo (A.D. 675) declared: "This body, in which we dwell, exist and move, will rise." (Denz 287)

Pope Leo IX (1053) spoke of a genuine resurrection "of the very flesh I am now clothed in" (Denz 347), and the Lateran Council (1215) of "the selfsame bodies that we have now." (Denz. 429) ³¹

Following 2nd Vatican, Catholic theological lexicons now say the exact opposite of what church fathers, popes and councils have taught. An example taken from Professor Karl Rahner's *Herders theologisches*

Taschenlexikon (1972, page 255 f.) reads: "Whenever the New Testament refers to resurrection, it speaks of the 'resurrection of the dead', never of the flesh . . ." "As to the biblical concept, it should be evident from the above that its real core cannot be a concept of bodies being restored, although the Bible does present this as an image throughout." Joseph Ratzinger uses almost the same words; "Thus it is now also established that the real core to the concept of resurrection is not a restoration of bodies, though it has been reduced to this in our thoughts." ³² With this, Catholic theologians are now coming very close to what New Revelation has to say.

After this doctrinal chaos of conflicting opinions over the centuries, let us now turn to the words of New Revelation:

"When the soul has become ripe, it leaves this body for ever, and the body is consumed. It is all the same, then, by whom or in what way. Anything in it that is still substantial, belonging to the soul, is also restored to the soul. Everything else (physical matter) becomes nourishment for a thousand other forms of creature life." (Gr VI 53, 11)

"The human being will, however, at different times also have a different body." (Gr VI 54, 4) (It should be noted that the billions of cells in the human body are completely replaced in the course of seven years.)

"It can never be in accord with God's eternal scheme, for God Himself is a pure spirit, and men, too, in the end are destined only to become godlike pure spirits, for all time. What purpose then would their bodies serve to them?" "Yes, men will have bodies in that world, too, but not these earthly bodies of coarse matter, but wholly new ones that are spiritual and originate from the good works they have done on this earth, in accord with the teaching I have given to you. When these things are as I have said, how can anyone think that the resurrection of the body refers to these earthly bodies being revived in time to come? The resurrection of the body consists merely in the good works that alone give the soul true everlasting life, good works the soul has performed for the good of its fellow men in this life of the flesh. Therefore any man who hears My teaching, believes in Me and acts accordingly shall be raised by Me Myself on his day of judgement which will immediately follow the moment the soul leaves this body." (Gr

"Therefore understand the resurrection of the body to mean the good works of true love of your neighbor! These shall be the flesh of the soul and thus rise with it to everlasting life as an unalloyed ethereal body on its judgement day in the spirit world, following the true trumpet call of this My teaching. If you had borne a body a hundred times on earth, in that next world you shall have but one body, and that the one described to you." (Gr V 238, 1)

"Since the flesh of man is principally given to a spirit brought out of condemnation (spirits who fell with Lucifer, author) only so that he may

go through a new trial of freedom in it, as in a world wholly of his own, you will now find it easy to see that a body of flesh would be quite unnecessary for spirits who already are perfected (in the next world, author), in that the flesh is but a means, and never in all eternity an end, for in the final instance everything has to grow wholly spiritual again and no more material." (Gr I 165, 9)

"So not the smallest grain of the flesh that has served the soul here will in the next world arise united with the soul to enter eternal life?" one of the disciples asked Jesus. The answer he received was: "where the outline of the outer form of the soul, and particularly its garments, are concerned, the soul ether parts of its body on this earth shall be united with it again, but not a single atom of the coarse organic body." (Gr X 9, 14-15)

'Judgement Day' in Its True Significance

The churches take Judgement Day to mean the end of the world, and a general last judgement. New Revelation does not relate Judgement Day to the day when the cosmos goes into dissolution. As there is no general resurrection of the dead which the churches have errongly taught for a long time, there can logically also be no last judgement in this connection. Ne3 Revelation says: "I have never yet spoken to you (the disciples of a general day of resurrection and judgement, as you will remember, but rather of a specific judgement day for every human being (separately), and this at the moment when his soul shall leave the earthly flesh it inhabited for the period of trial. But of course this will not raise everyone immediately to eternal life, but conversely also to eternal death, though it would be noted that you must not take the word 'eternal' to mean a time that goes on forever." (Gr X 155, 1)

"With Judgement Day, I do not mean an earthly day, but spiritual one, in the next world. When you will have left your body and come to enter into the realm of the spirits, that shall be your judgement day, and I shall release you from the trial of physical matter, and that is resurrection on Judgement Day.' (Gr VII 187, 6-8)

"For those righteous in love, Judgement Day is a day of resurrection to everlasting life, which is the perfect rebirth of the spirit. It is however also a day of judgement for all who do not want to receive Me into them in the spirit and in the truth and hence in all love." (GS I 64, 15)

"When we let these enter into the world beyond, they will even more shun and despise the light of life and of truth there than they do here, where they have found it so despicable. Am I so wrong then in saying

that I shall also raise those who are spiritually dead when they leave the flesh of the world, judge them and let them find reward for their deeds?" (Gr X 154, 7-8)

The Lord expressly states in New Revelation that the pericopes relating to Judgement Day are based on falsification. This, he says, introduced inaccuracies and contradictory statements into the gospel, "particularly in the naturally literal sense, i.e., My extremely tyrannical attitude at the so-called 'last judgement', when these do not at all agree with the short Gospel of John which is the only one still wholly correct." (Gr XI p. 243)

The Lord makes mention here of pseudo-Matthew (the right name being I'Rabbas) and the falsifier Theophilus (who altered the Gospel of Luke), calling them "revenge evangelists", and advises: "Abide therefore with the Evangelist John." (Gr XI, p. 247) John, the eye and ear witness, who ought to know, writes nothing about all this.

The Doctrine of Reincarnation, The Doctrine of Reincorporation of the Soul and of Repeated Earth Lives for Man

The doctrine of reincarnation is unfamiliar to many today, but demoscopic studies have shown that both knowledge of and belief in it are very much on the increase in the Western world. In Germany, sixty-seven percent of those questioned had heard of reincarnation, sixteen percent considered it feasible, and twenty-nine percent were definitely interested. ³³ In Asia, the concept is an established element in religious faith. The Christian churches do not teach it (any more).

New Revelation states that Jesus told the apostles of the reincarnation of the soul. There is clear evidence in the writings that have come down to us from leading early century Christians that the doctrine was known to certain people. In a dialogue with the Jew Trypho that has been recorded and is still extant, Justin Martyr (d. c. 165) replied to Trypho's question as to what the Christians believed would happen to the souls of

the dead, that they would be born again into a body. ³⁴

Origen supported the doctrine of reincarnation of the soul, as did Tertullian, Rufinus, Clement of Alexandria, Nemesius, Synesius, Hilary and Gregory of Nyssa. The latter wrote: "It is a necessity of nature that the soul becomes purified in repeated lives." Rufinus assured Anastasius in a letter that belief in repeated lives was a matter of common knowledge among the church fathers and had always been imparted to the initiated as an ancient tradition. ³⁵ Augustine asked: "Did I not live before in another body, before I grew in my mother's womb?"

Jerome wrote in a letter to Demetrius that among the early Christians, the doctrine of reincarnation had been passed on to the elect, as an occult tradition. ³⁵ Osthagen has established that in the minds of the leaders of the early Christian Churches, the doctrine of reincarnation was taken for granted; but a change came in around A.D. 540. ³⁶

At the Council of Constantinople, called and led by the emperor Justinian, the doctrine was condemned in 538, at Justinian's instigation. ³⁷ Justinian completely dominated the church, and this Christian emperor had the pope thrown into prison. In 543, Pope Vigilius confirmed the excommunication the emperor had imposed on Origen, as one who had supported the doctrine. Vigilius probably did so under pressure. ³⁸ Justinian in his turn had given in to pressure from the powerful monastic orders for political reasons, feeling that he might well need their support. ³⁹ Yet in spite of such measures, where truth did not count, the doctrine remained known into the Middle Ages. ⁴⁰

Yet even in the 20th century, the doctrine of reincarnation was not only known but also considered acceptable in the highest echelons of the Catholic hierarchy, as is evident from statements made by Mercier, Cardinal Primate of Belgium, in his *Psychology*. The Cardinal considers the premise for his view to be that the soul remains aware of its personal identity and that there is a final instance of reincarnation, and then says the following: "As to this exception, we do not consider that reason, if left to itself, would declare this doctrine to be impossible or definitely wrong." ⁴¹

A Cardinal of the Roman Catholic Church cannot put this more clearly. He was also able to write in the knowledge that the general population of the faithful, who adhere to what the church proclaims to be the accepted truth, would be very unlikely ever to read his book.

When Jesus said: "In My Father's House there are many dwelling places", those who listened to him then could have no idea as to the import of these words. New Revelation offers deep insights in this respect, as is already evident from the above. God also has other ways, however, for the slow maturing of the soul, and this includes the reincarnation of the soul in another body, for further trial and further development. "No one surely would maintain", it says in New Revelation, "that this short earth life can give attainment to a perfection that will bring God very close indeed." (Gr XI 26) This would concern particularly

the uncivilized and semicivilized peoples who sojourned on this earth for milenia before and after Christ. But it also concerns every human being. According to New Revelation, reincarnation is far from always on this earth, on the contrary, most reincarnations occur on other bodies in the universe that are also habitable, though it is expressly stated that under the conditions prevailing there an earth man would lose his life within a few minutes. The actual words are: "For the denizens of other bodies in the universe the air on earth would be exactly what water is for the people on this earth." "The people in other worlds must therefore also be constituted in such a way that they are able to exist in the world assigned to them." (Gr VI 192, 8) It therefore is not acceptable to use the fact that conditions are completely different on other planets, compared to earth, as an argument for their being uninhabitable.

New Revelation also proclaims that among Asiatic peoples the teaching of reincarnation is wholly corrupt. According to their priests, a human soul may also incarnate again in an animal body, something which according to New Revelation is quite out of the question. Unlike animals, and also unlike prehistoric and early man, the human being has a spark of the divine spirit in his soul, and for this reason his soul can never be reborn in an animal body. New Revelation points out that the people of antiquity, among them the Greeks and the Indians, believed in reincarnation. "But", it continues, "this truth, well known everywhere to our ancestors, has been totally distorted and perverted by the greedy initial popular teachers who arose in the the desire to rule. The true version of the migration of souls would have brought them no sacrifices and no tithes, and so they had the soul of man migrate back into the animals and suffer in those animals, with only priests able to liberate them from such sufferings, at a great price." (Gr X 22, 8) (This is analogous to the doctrine of indulgences during the Middle Ages, an inexhaustible source of income until Luther's day.)

"In this way, polytheism, all heathen practices and the wholly mistaken belief in soul migration have arisen, and many thousand more terrible stupidities. While God did also send true teachers among the people who had been deceived, these have achieved little, for the free will of the human soul on this earth must not be impeded, for without it man would become an animal, and so it is a matter of being patient with mankind and see that probably the greater part of them attain to a better light in another world. Woe, however, to all false teachers, priests and prophets, who have perfectly good knowledge of the pure old teaching but insist on withholding it from the people on account of their greed and desire for power; they shall not escape the judgement of My anger in time to come!" (Gr X 23, 9-10)

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"You have often heard of a migration of souls. The far Orient still firmly believes in this today. But their beliefs have become greatly tainted, because they have the souls of men return again into animal flesh. Yet that is not so in the remotest sense. That the soul of a human being of this earth does gather itself from the mineral, plant and animal kingdom and rise up to become a human soul, you have been largely shown - and also how this happens within the established order. But no human soul, however imperfect, ever moves backwards - except to outer appearance when in the middle kingdom, for its mortification and consequently its possible reform. When such has been to a certain degree achieved and there is no possibility of further progress due to lack of higher ability, such a soul can then enter into merely creature bliss on some other body in the universe, i.e. enter into its spiritual sphere, or, if it so wishes, enter once more into the flesh of men on this earth, to enable it to achieve higher abilities and with the aid of these even become a Child of God.

"And so souls are also migrating into the flesh of men of this earth from other worlds, to acquire here the countless many spiritual qualities that are necessary if they are to become true Children of God.

"Yet because this earth is so much of a school, it is also treated by Me with such patience, indulgence and forbearance. Any of you who are able to grasp this, shall do so, but keep it to yourselves, as it will not be for everyone to comprehend the mysteries of the Kingdom of God. When you find someone, however, who is of the right spirit, you may little by little reveal one mystery or another, but again only for him alone; for it is My wish that a rightful person shall acquire all this by his own effort, according to My teaching." (Gr VI 61, 2-6) (And Jesus said to his disciples:)

"A soul may take a very long time to reach perfection, yet it still remains its very own original self and will recognize itself also to be forever immutable as such, which, after all, is more comforting than if the soul were to become completely divided up and enter into another individual . . ." (Gr IV 243, 7)

"What a dreadful thing it is thought to be on this earth if someone gets killed. Yet in the next world it is considered many thousand times more disastrous if a free soul sojourning there is forced to return again into a mortal, stinking and cumbersome body." (Gr V 136, 6)

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The Triune Nature of God. The Mystery Explained

The mystery of Father, Son and Holy Spirit has caused many a headache to Christians. Jesus therefore had good reason for saying to his disciples: "If you cannot grasp earthly things, how are you to comprehend those of heaven?" (Gr II 32, 6)

Peter asked the Lord to explain again and again. And Jesus did give his apostles many illuminating insights into the mystery, and these were imparted to the prophet Jakob Lorber in the 19th century, to be recorded in writing and later disseminated.

Peter asked the Lord: "You are always speaking of the Father in Heaven as though of another person. Yet very much in secret by ourselves we have until now always also thought you to be the Father. Who, then, are you?" (Gr I 109, 14)

Jesus gave the following reply to the disciples: "God's original wisdom, or the actual innermost essence of God is within Love, just as light is within the heat (of the flame); just as originally Love let tremendous warmth or heat arise and come forth, and this warmth by its existence again produced warmth, and this always light again, so Love, being like to the Father and in its innermost core the Father Himself, gives rise to the light of divine wisdom, which is like to the Son or is the actual Son Himself, who, however, is not a second part, but is wholly one with that which is called 'Father', just as light and heat or heat and light are one, in that heat is constantly generating light, and light also heat." (Gr I 4, 13) "Does not light come from the flame which is a fire? And since it is coming from a flame, does this make it something different from the bright flame? (Gr II 32, 7)

"Look at the flame of this light-giving lamp! Can you separate the light from the flame, or the flame from the light? The flame, however, is what I call 'Father' and 'Love', and the light its Son, sent forth by the flame to lighten the darkness of night. Are not the flame and its light one and the same? (Gr VIII 138, 11)

"Believe me, Father and Son are not two, but are utterly one in everything." (Gr I 230, 9)

"And how about the Holy Spirit?" Peter asked. "None of us know how to take the Holy Spirit." (Gr VI 229, 6-7) The Lord replied as follows:

"The Father, I as the Son, and the Holy Spirit are indistinguishable one and the same in all eternity. The Father in Me is eternal Love and as such

the very foundation and true original substance of all things, filling the whole of infinity. I as the Son am the Light and the Wisdom arising from the fire of eternal Love. This tremendous light is the forever most perfect selfawareness and the brightest self-knowledge of God, and the everlasting Word in God through which everything that exists has been made. Yet in order that it all can be made, there also has to be the most powerfull will of God, and that is the Holy Spirit in God, through which the works and beings come into full existence. The Holy Spirit is the great Word 'Become!' ('and there shall be') which is uttered - and what the Love and Wisdom of God have decided, (now) is in being.

"And see, all this is now here, in Me: the love, the wisdom and all power! And so there is only one God, and I am that God, and I have assumed a body on this earth only in order to be able to reveal Myself more clearly to you people of this earth, whom I have created wholly in My image from the original substance of My love, in your personal individuality - witch now indeed is the case." (Gr VI 230, 2-6)

"Do not take offence at the text, where it says: 'The Father is more than the Son', for it means that Love as the Father is in itself the fundamental nature of God, and from it arise for ever and ever the Light and the eternally powerful Spirit." (GS I 74, 17)

"Many things still lie hidden in Love and no wisdom has fathomed it, and therefore the Father, being eternal Love, is greater than the Son who is here before you (the disciples, author) as the Light of that Love." (Gr VI 242, 13) "But soon the hour will come (of the Resurrection, author) when the Father in Me will also with His innermost essence become wholly one with Me, the only Son, in eternity . .." (Gr IV 252, 4)

"Do not think that a divine Trinity of Persons was revealed at the baptism in the river Jordan; what happened there was merely a seemingness, permitted by the Lord, that men should recognize in the one Lord the whole power and the whole Divinity." (GS I 51, 21 f.)

Jesus - True Man and True God

The Jews kept asking who Jesus really was. Their views on this differed. The apostles were told by Jesus in the course of three years of instruction that he was the Son of God. Judas was the exception, for he was often away and also was not supposed to know. Jesus had, however, forbidden his disciples to speak of this in public (Gr I 51, 15 and I 89, 5). It was only within this inner circle that he spoke about his relationship to the Father in Heaven: "My body has been begotten of an earthly mother, though not by an earthly father in the usual way, but only through the powerful Will-Spirit of God." "I as a man, as I now stand before you, am no god, but am indeed God's Son, as every human being really should be, for the people of this earth are destined to become and be Children of God, if they live according to the known will of God.

"One of them, however, was intended, out of God and from eternity, to be the First, to have Life within him and give it to everyone who believes in Him and lives according to His teaching. And I am this First One.

"I did not bring this Life out of God into the world from the womb. The seed of it lay within Me, but it had first to be developed, and this took almost thirty years of time and effort. Now I do indeed stand before you as one who is perfect and am able to tell you that I am given all power and might in heaven and on earth, and that the spirit within Me is wholly

one with the Spirit of God, which is also why I am able to work signs the like of which no man has worked before Me.

"This Spirit who dwells within Me is indeed God, but I as a pure Son of Man am not, for, as I said already, as such I, too, have had to attain the rank of a God with much effort and exercise, like any other person, and was only able to unite with God when that was done. Now I am one with Him in spirit, but not yet in body. Yet I shall be one also in that respect, but only after a great passion and utter and most deeply humbling self-denial of My soul." (Gr VI 90, 8-12)

"My flesh is not My real I, only My spirit is my most true I. With My God, however, I am all-present and continue to work on through the whole of infinity." (Gr VI 142, 14)

"How could Jesus, as the only eternal divine being, advance in wisdom and in favor with God and men, seeing that He was God of all eternitiy? And how particularly with men, since He was from eternitiy the infinitely most perfect being?

"To understand this rightly, we must regard Jesus not as the sole God complete in Himself, but as a human being in whom the only and eternal godhead incarcerated itself, seeming inactive, just as the spirit is incarcerated in the nature of every human being.

"And what every human being has to do, according to God's ordinance, to free the spirit within him, this Jesus, too, had to do in all seriousness, to free the divine essence within him, in order to become one with Him. Yet every human being has to have certain weakness within himself, and these are the common fetters of the spirit that enclose him as in a solid shell. The fetters can only be burst open when the soul, which is mingled with the flesh, has gained in strength through rightful selfdenial and become firm enough to take and to hold the free spirit." (Jug 298, 2-9)

"Jesus's soul also had to pass the greatest trials, denying itself, in order to remove from its divine spirit the bonds, to gain strength through this for the most infinite freedom of the Spirit of all Spirits, and thus become wholly one with Him. This is what is meant with Jesus's soul gaining in wisdom and favor with God and men, to the extent in which the Spirit of God gradually united more and more with his soul, which indeed was divine, which was indeed the Son." (Jug 288, 18-19)

"Jesus always felt the almighty godhead to be very much alive within him. He knew in his soul that everything encompassed in infinity does and always shall obey his slightest beckoning. And he had the greatest urge in his soul to rule over everything. Pride, lust for power, fullest freedom, a sense for the rich life, desire for women and so forth, and also anger, were the main weaknesses in his soul. But out of the will of his soul he fought against all these most powerful and deadly impulses in his soul. He exercised his life through nothing but the most severe of selfdenials, thus to restore the eternal order that had become disrupted." (Jug 299, 2-5 and 17)

Peter on one occasion asked a question of the Lord that still exercises many minds today, particularly the scholars. The issue is much discussed in studies on the life of Jesus, and with different results. Peter said: "Something I am not quite clear about yet is that I still do not see why on the one hand you say of yourself that you are the Son of Man, and then that you are God's Son and yet another time Jehovah himself." (Gr V 246, 15)

The answer he received was: "Neither Jehovah within Me, nor My soul as his eternal Son will be killed in Jerusalem, but solely this body as the Son of Man. But on the third day it shall rise again, wholly transfigured, and then for ever be one with Him Who is within Me and reveals to Me everything I have to do and say as Son of Man, and Whom you still do not wholly know, although He has been speaking and working among you for quite some time." (Gr V 246, 17)

Another question put by one of the disciples: "How could you, being Jehovah and therefore infinite, leave your infinite nature and equeeze yourself into this severely limited form?" - is also asked again and again to this day - by millions of people.

The answer Jesus gave was: "I am everywhere the eternal I, but here, with you, I am now at the center of My eternal Being, from where the whole of infinity is maintained forever and ever onwards unchangeable and the same, in its most endless eternal expansion." (Gr IV 122, 3 and 7)

"If the Son was of eternitiy, how could he be begotten? And if the Holy Spirit also was of eternitiy, how could it come forth from Father and Son and thus take origin? If in your minds and understanding the three divine persons you object to and whom later generations may easily make into three gods, are altogether eternal, i.e., having no beginning, then one of them could not bring another into existence!

"I, now before you in the flesh as a man, am the Son, and have never been begotten by any but Myself and am for that very reason My very own Father, of eternitiy. Where else could the Father be but in the Son, and where else the Son but only in the Father, and therefore only one God and Father in one person?

"This body of Mine is therefore the glorified form of the Father, for the sake of men and of angels, that I shall be a god they can grasp and see, and you are now able to see, hear and speak with Me and yet live; for formerly it was said that none could see God and live. I am God through and through; in Me is the Father; and the power arising from me due to My love, wisdom and My all-powerful will, a power that fills the whole of eternal unending space and also is active everywhere, is the Holy Spirit.

I, now among you as a divine man, am here with you in this room where we eat on the Mount of Olives, complete and undivided in My whole original and central essence, and am therefor nowhere else at the same time as the most true God and Man, not on this earth, and even less so on any other. But with the power that arises from Me, which is

the Holy Spirit, I nevertheless fill with my activity all heavens and both earthly material and infinite space. I see everything there, from the largest to the smallest, know everything, am aware of everything, prescribe everything, and contrive, guide and rule everything.

"Now that you know this from My own lips, you will also understand the reason why you are to lay your hands upon all men who believe in Me and also act according to My teaching when it has been made known to them, in the name of the Father, the Son and the Holy Spirit, to strengthen them. "Perceiving the reason you will also see that men who have been truly and rightly instructed by you will not easily become subject to the notion of three gods that have individual existence when they hear the three attribute names. But I do most seriously charge you always to give to men everywhere a truthful and rightful light; for where this is lacking, men will easily and soon go to ruin and enter into all kinds of false doctrines, and it will then be difficult to bring them back into the path of the full truth. On the other hand, you also will not be able to prevent false teachers and prophets from coming and leading astray many people, however faithful you may be." (Gr VIII 27, 1-7)

"As a man, I also can do nothing of My own accord. I do, however, always hear within Me the voice of the Father, and as I hear, so I also act, speak and judge." (Schriftt. 3, 5)

"The godhead only appeared active in Jesus the man on occasion to the extent to which He as man got it going within himself. But the godhead did not make its appearance without deeds (miracles, author)." (Schriftt. 8, 9)

New Revelation also gives some details as to the external appearance of Jesus the man. "In external appearance he is not a handsome man. He is rather short of stature, and his hands are rough and work-scarred, yet his head is full of dignity and his eye no doubt the most beautiful I have ever seen. Around the mouth, too, he is most kindly in appearance, though also sober and serious. The voice of his tongue, however, one can call utterly captivating in a man." (Gr II 240, 12)

It should be noted that Jesus was not called or addressed by the name we use for him in our language. He was in fact called Jeshua. This derives from Joshua, a name that from the 4th century B.C. "was no longer pronounced Jehosua, as formerly, but Jesua (i.e., Jeshua)". ⁴² Many bore this name in those days. Jesus's mother also was not called Mary but Miriam.

The Mystery of Salvation through Jesus' Death on the Cross

Salvation through God becoming flesh and the death on the cross of the God-Man Jesus is the mystery most people find hardest to grasp. Jesus - and this is the very opposite of the opinions expressed by some authors ⁴³ - did on several occasions, and even during the first of his three teaching years, predict his violent death and his resurrection on the third day when speaking to the disciples.

"From then onwards", New Revelation has it, "I began to talk seriously to My disciples, telling them that I would probably have to go to Jerusalem and there suffer a great deal under the elders, high priests and scribes, would be killed by them, yet on the third day rise again from death (Mt 16, 21). Thenceforth I would be forever victorious over all death and all enemies of life, something I did already speak of on Mark's Mount."

"Then Peter became alarmed and taking Me aside told me in a certain imperious, admonitory manner: 'Lord, that shall not happen to you, and you have a duty, towards us and all men, to take care of yourself!..' (Mt 16, 22)

"But I turned quickly and said, also in a very serious voice: 'Get away from Me, Satan! You are a stumbling block to me; you are not thinking in the way God thinks, but only in the way wholly common to the men of this world!'" (Mt 16, 23) (Gr V 170,5-6)

This passage in the gospel is a stumbling block to many critics. They cannot reconcile reports that on the one hand Jesus "intends to give Peter the keys of heaven and build his church upon him" and on the other almost immediately afterwards calls him Satan. The result is that they deprecate the whole of the gospel as unreliable early church tradition to which there is no rhyme nor reason.

The extremely condensed style of the gospel does not permit rapid, superfidal judgements. The full discussion in New Revelation throws a light also on this issue, showing logic to be present. New Revelation says the following:

"Now Peter was very much taken aback, fell down before Me, asked My forgiveness, and added, in tears: 'Lord, when we were taking our course on this very sea, where we have been for several days, you said to me, because of my faith: 'You, Simon Judah, are Peter, and on this rock will I build My Church, and all the gates of hell shall never overcome it! I will give you the key to the kingdom of heaven. Whatever you lose on earth shall be lost also in heaven, and whatever you bind on earth shall be bound also in heaven!' Those, O Lord, were the literal words from Your most holy lips, addressed to me, a poor sinner. Yet in spite of this I never elevated myself, but always considered myself the least among us - and because of a warning given that may only be human, but did arise from my great love for you, you have made me the prince of hell! Lord, do show kindness and mercy to the miserable fisherman Peter who was the first to cast his net into the sea, leaving wife and children to follow you!." (Gr V 170, 7-8)

"Then I turned again to Peter and said kindly: 'I did not in the least demean you by speaking to you sharply to show you your human nature! Everything in man that is of this world - his flesh, therefore, and its various needs in respects that are wholly of this earth - is condemned, and is therefore hell and Satan, who is the very essence of all condemnation, all death, all darkness and all falsehood; for all the seeming life in physical matter is but a semblance of life, and all its value is as good as nothing. A man who relapses into one of the material senses therefore is also Satan in so far as he stands for some weal or other in physical matter and its seeming life.

"Anyone wishing to rid himself of Satan while still in the flesh will have to take up the cross that I am already bearing in spirit, and follow Me! (Mt 16, 24) For I say to you: Anyone wishing to maintain his (earthly) life shall lose it (the spiritual life); yet anyone who loses his (earthly) life for My sake, shall find it (spiritual life). (Mt 16, 25)

"What good would it be for a person to gain the whole world with all its treasures, yet suffer harm as he does so in his soul?." (Gr V 171, 1-4)

"And you, Peter, will, I hope, now also be clear about what I did say to you before: 'Get away from Me, Satan!'" (Gr V 170, 9)

After this, Peter thought much about the sacrificial death Jesus had foretold, but sought in vain to understand the meaning of the suffering that was to come. After some time, he again addressed Jesus, in the words: "Lord and Master, there are indeed many things to be discussed that have come from Your lips, but do not rightly and in their full light make sense to even the soundest of human understanding. And in the background there looms, like a grinning monster, the strict and indisputable necessity of the passion to come for the Son of Man, and I have the courage to state quite firmly that such a necessity can never truly make sense to even the soundest and best human understanding.

"Such an act may indeed be most necessary, to achieve a main purpose set for You from eternitiy; but all this serves little or not at all to

satisfy and illumine the human mind, that will at all times put the question, saying: 'Why did the Almighty have to be brought to such a state by his creatures, to enable him to give them bliss and life eternal? Have not the purest teaching, and miraculous deeds only a God would be capable of, been enough? If these do not get men to reform, how can his passion and his death do so?' Being one of your most faithful adherents, I am saying quite freely: Your passion will become a stumbling block to many good people, and they will falter in their faith. Therefore I am asking you now already for a true light on this, so that we shall then be able at the right time to give the people who ask us the right explanation, to satisfy them." (Gr V 247, 1-3)

Peter received the following reply: "You are asking about something that is very good and right, yet, however much I very rightly explain it to you, you, being pure man, will never wholly and rightly grasp it; only after my resurrection, when you are born again in the spirit, will you also very clearly and lucidly understand the great Why.

"I, being the sole bearer of all that is and lives, now also have to redeem what from eternity, through the firmness of My will was under the spell of judgement and of death, and it will have to be through the very judgement and through the death of My flesh and blood that I enter into the old judgement and into the old death, so that by this I loosen and undo those bonds to My very own divine will, the world of matter and of things having grown mature in itself, so that thereupon all creature shall pass from eternal death to a free and independent life. And the Son of Man has come into this world to seek out that which in a way was lost from eternitiy, redeem it and thus make it ready for blessedness." (Mt 18, 11)

"What do you think? If someone had one hundred sheep and one of them got lost somewhere in the woods, would he not leave the ninety-nine where they are on the hillside and go and look for the lost one? (Mt 18, 12) And when it happens that he does find it, truly, I tell you, won't he be more delighted with the one found again than with the ninety-nine that he never did lose?" (Mt 18, 13) (Gr V 247, 4-7) "I Myself mainly came into this world in material form only to look for this lost sheep and guide it to the blessedness it is destined for.

"God's spirit and will is gentled in this My Body, that is, in matter, made pliable, as it were, and freeable. When this has come about, this My physical matter first needs to be broken in the greatest possible degradation and humiliation, and dissolved, and the Spirit of God, who dwells in me in all his fullness and is at one with my soul, has to arouse this broken matter, purified as though in the fire of the Spirit's love, and give it life, and it will then rise again, victorious over all judgement and all death.

"You will not yet be able to see really clearly how and why this has to be and also will be, and I have told you this beforehand; but this you can already conclude, that such an act, repulsive as it may seem to an eye

that is wholly human, yet is necessary, to restore all creature within the rightful length of times to a free, independent and pure life in God.

"And since I have sufficiently revealed this for your understanding, you will in your hearts - if you now realize who indeed are the little ones - also come to see that it is the Father's Will that not even the very smallest and the very least of them shall ever be lost." (Mt 18, 14) (Gr V 247, 9-12)

"According to the old order, no one could enter into heaven who had once been held fast in matter." (Gr IV 109, 4) The new order is that "I Myself have become man, have Myself penetrated all matter, and in this way made all its spiritual content, however old and condemned, able to attain blessedness. And that is indeed the second creation, that I had intended from all eternitiy, without which no human being on this or any other earth could ever have attained perfect bliss."

"Salvation, however, lies firstly in My teaching and secondly in this My becoming man, thus breaking and overcoming the power of the old hell that is so prevalent." (Gr VI 239, 3-5)

Salvation has from its origin been linked with the Fall of Adam that is known as "spiritual death". (Gr IX 83, 5) "The whole of man lost strength and lost his power over all things in the natural world, and was then forced to gain the bread that would feed him in the sweat of his brow, by physical and even more so mental labor, aided by the pale glimmer of his intellectual brain."

"And see, by this time men have come away so far from God and therefore also from the true inner life that they almost do not believe in a God any more and therefore also do not believe in the soul living on once the body has fallen away." (Gr IX 83, 5-6) "And now that God Himself has come to mankind, in all the fullness of his eternal power and might, and with all his love and wisdom, they do not realize this and in their great blindness consider it impossible, though indeed all things are possible for God." (Gr IX 83, 7)

"The whole earth with the most wicked of human races is a perfect hell." "The world and hell are one, just as body and soul are one." (Gr VI 240, 5-6)

"Before I became man, no one could surely have attained to the level of sublimest perfection of life, and I have come to this earth to make you My true Children, through the rebirth of your spirit into your soul." (Gr VI 218, 1)

"Till now (i.e., the resurrection of Jesus, author) no soul leaving its body was taken away from the earth. In countless numbers, starting from Adam to this hour, they are all languishing in the darkness of the earth. But from now on they shall all be free. And when I shall ascend to the heights, I shall open the path from earth to heaven for all, and they shall all by this path enter into eternal life. See, that is the work the Messiah is to achieve." (Gr I 62, 9-10)

"For all time and eternities to come, I wanted to have real and genuine

Children, wholly alike to Me, not just creating them, in the usual way, but truly raising them, in My paternal love, that they should then rule over the whole of infinity with Me. To achieve this, I, the infinite, eternal God, assumed the flesh for the main core of life in My divine reality, to present Myself to you, My Children, as a visible and tangible father, and Myself teach you, from My very own lips and heart, true divine love, wisdom and power, that you shall and will use these, like Me, to govern not only all the beings of the present phase in creation, but also those that went before and those that are still to come." (Gr IV 255, 3-4)

"As to My passion, I have suffered in My body like any other man, and in the same order as you may read in the gospels. Yet because I as a suffering human also encompassed another, divine I, the suffering was indeed doubled, being external, of the body, and also inner suffering, as a God.

"You know what the external suffering consisted of - but as to My suffering as a God, that is another question. To try and get an idea, consider what it actually means that the infinite God withdrew from his infinite and eternal freedom during this period of suffering and came to reside in the heart of his suffering 'Son'." (Hi I p. 327, 8-9)

... "On all bodies in the universe that in any way are inhabited by rational beings in human form, it was made known that the Lord had become wholly man, in the flesh . . ." (Gr I 215, 4)

"Anything God does, applies not only to us here in this spot, nor merely to this country or the whole wide earth, but it applies one and the same for the whole of infinity and eternitiy. Therefore all this has to be well grasped, in its deepest depths." (Gr III 80, 10)

Above, the words of Peter were referred to, that Jesus' passion would become a stumbling block for many. Peter has been proved right.

It began with Arius in the 4th century, the bishop who denied Christ's divinity and could not envisage God letting such be done to him as a man. According to Arius, Jesus was merely a superman, and towards the end of the 4th century it seemed that about half the Christians might join the camp of this heretic. But it only seemed to be so, for an invisible hand gueded development in different channels. Today, only very few Christians know the name of this heretic.

Once liberal Protestant theologians began to make a critical study of the Bible, the divine nature of Jesus came to be denied more and more, right to this day. This is epitomized in the words of Rudolf Bultmann: "what primitive mythology, that a divine being become man redeems the sins of mankind with his blood." ⁴⁴

The same tenor may be found in the writings of Heinz Zahrnt. Jesus, according to him, is "not something supernatural"; "God is simply acting and speaking in a human being". ⁴⁵ And how does Zahrnt substantiate his thesis? Believe it or not, he rests his case on Pilate's "Behold the Man!" He simply ignores the witness of John the Evangelist before the

Synhedrin: "I am he", when it was a matter of life and death.

Anything that does not fit in with the concepts of a weighable, measurable world, is immediately rejected as being contradictory, illogical and imaginary 'common properly'.

When Jesus foretold his passion to the disciples in the presence of his mother, Mary grew fearful and deeply concerned. When she tried to argue with her son, he replied: "These are things only I understand, therefore let none of you speak about it any further" (Gr X 5, 5)

These words, and also the following, which were dictated to Lorber, silence all criticism.

"Infinitely much still lies hidden within it (the death on the cross), and you will have much to study in it for ages and ages, and this shall be ever greater and more infinite." (Hi I p. 329, 15)

We have quoted Bultmann and Zahrnt as typical examples. The statement that Jesus is not the Son of God and the Redeemer, but one who spoke for God, i.e., a prophet, an ideal teacher, a moral man, and-as we are now able to read - an "interesting person", runs through modern theological literature like a continuous thread. All who became authors and played their part in destroying Christianity tended to be highly successful, earning much applause. The damage done to the souls is beyond comprehension. At first the educated classes were caught up in the process of dissolution, and then, in the age of mass media, also the mass of the people. Most readers or listeners are unable to have their own informed opinion concerning the theories put before them. The distrust sown by the churches in their often reprehensible ways of dealing with the truth, contributes to the uncertainty now felt by people who do not know what to think.

The source and origin of this development is the negation of all that is metaphysical. "Gone is the old system of the two worlds", Zahrnt writes, ". . . gone is the splitting of one reality into this world and the next." ⁴⁷ The denial of the divine nature of Jesus and of eternal life for the soul in another world means that the center of the Christian faith is destroyed. Parallel to this, positivism and materialism are widespread in the sciences. "This development", Dietrich von Hildebrand says quite rightly, "must be regarded as a truly spiritual and moral disease of our century." ⁴⁸

Yet the transcendental world does exist, however much it may be denied today. Goethe's words still hold true: "The world of the spirits is not a closed one. Your mind is closed, your heart is dead." As Walter Nigg put it so aptly, "the most profound religious truths cannot be grasped by following a course of intellectual study." ⁴⁹

When all sense of mystery has been lost, the intellect will always be tempted to deny and undo anything that does not fit in with human logic. Presumptuous, rationalism ignores the dictum: *finitum non capax infiniti*, i.e., the finite is not capable of encompassing the infinite. That is why it says in Ecclesiasticus 1, 6: "Who can fathom the root of wisdom?

And her secrets, who has understood them?"

Explanations Given in New Revelation to Throw Light on Defficult and Misleading Gospel Passages

Content:

- ([John 1, 1](#)) "In the beginning was the Word, and the Word was with God, and God was the Word. "
- ([Mt 10, 34-36](#)) "You must not think that I have come to spread peace on earth..."
- ([Mt 22, 8-14](#)) The Parable of the Wedding Feast
- [Many are called, but only few are chosen](#)
- ([Luke 6,20](#)) Blessed are the poor in spirit
- ([Mt 16, 28](#)) "Truly I tell you: There are some standing here who shall not taste death before they have seen the Son of Man enter into his kingdom."
- ([Mt 5, 39](#)) "I tell you: Do not resist evil: rather, if someone strikes you on the right cheek, offer him also the other"
- ([Mt 5, 30](#)) "If your right hand becomes an instrument of sin cut it off and throw it away. For it is better for a limb to be lost than that your whole body shall go to hell."
- ([Mt 13, 12](#)) "He who has, shall be given even more, and shall have an abundance, but he who does not have, also shall have taken from him what he possesses."

- (John 12, 27) "Now My soul is distressed. And what am I to say? Father, deliver Me from this hour! Yet it is for this that I have come to this hour."
- (Mt 21,1-7) Jesus sent two of his disciples, saying to them: Go to the village that lies before you. You will immediately come upon a tied-up ass and her colt. Untie the colt and bring it to Me. If anyone should want to hinder you, tell them: The Lord needs the colt. He return it immediately." "Jesus sat on the animal."
- (Lk 19, 27) "But those My enemies, who did not want to have Me for their king bring them here and strangle them before Me."
- (John 5, 41) "I do not look to men for honor "
- The Kingdom of God (or the Kingdom of Heaven)

"In the beginning was the Word, and the Word was with God, and God was the Word. " (John 1, 1)

New Revelation exegesis: "One of the main reasons why such passages are not understood is that the Bible has been badly and errongly translated..." "The time has come, however, to show the true meaning of these passages to all who are ready to have part in this." (Gr I ch. 1)

"The term 'In the beginning' is quite incorrect and very much obscures the inner meaning. It might even lead to the eternal nature of the godhead being put in dispute and in doubt, and some of the older sages of the world have indeed done so, and present-day atheists are really in fact derived from their school. Yet if we render the text correctly, the veil will appear to be very thin, and it will not be difficult to espy the inner meaning perfectly well and sometimes very exactly through such a light veil."

"The correct translation shall be thus: In the source of sources, or also in the primary cause (of all that is) was the Light (the great and holy concept of creation, the essential idea). This Light was not only in, but also with God, i.e., the Light emerged from God as something that in essence could be beheld and therefore was not only in but also with God, streaming around the primary divinity, as it were, and this appears already to lay the foundation for the time when God would become Man.

"Who or what was this Light, really, this great thought, this most holy of fundamental ideas for all that was to come into existence, to have essential nature, and be utterly free? - It could not possibly have been anything but God Himself, for absolutely nothing but God himself could present himself in his everlastingly wholly perfect beingness in God, through God and out of God; the passage therefore could also read: In God was the Light, the Light streamed through and around God, and God himself was the Light." (Gr I 1, 5-8)

(Mt 10, 34-36) "You must not think that I have come to spread peace on earth. I have not come to bring you the peace of this world, but the sword, for battle. For I have come only to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. And the enemies of a man will be those living under his own roof"

New Revelation exegesis: "Anyone taking this passage literally, and it also is very badly translated, will necessarily end up in a labyrinth of errors, and even the light of an original central sun will not help him to get out of it. For as you may realize from what has been said above, I am teaching and desiring all possible compliance, peacefulness and kindness among men; and Moses himself taught in his fourth commandment, from My lips: 'Honor and respect your father and mother, that you may live long and fare well on the earth' How could I then oppose this by teaching that son and father, daughter and mother, daughter-in-law and mother-in-law were to live sword in hand in constant strife, and what is more, under one roof!

"To understand these passages that originally did rightly come from Me, and appreciate them as My teaching, it is necessary first of all to know the occasion when I spoke these words, and also how I spoke.

"The occasion was when I was in a place in Galilee and taught the people the duties they owed to God and to one another. And I said to them: 'I am teaching you nothing but what My Father has taught Me from eternitiy, and while you do also call Him your Father, yet you do not recognize Him and never have recognized Him. For if you did recognize Him, you would also recognize Me, as this Father has sent Me to you.'

"They then said: 'What are you setting yourself up to be; are we not Abraham's Children, and did not God say to Abraham that all of us who are descended from him are his Children?' This provoked me, and I said: 'By your descent from Abraham you should all be God's Children, but you have long since ceased to be so, for Satan is your father, the legion of all devils your mother, and your sheer immeasurable blindness, indolence and evil nature is your mother-in-law's daughter-in-law; and these, the greatest enemies of man, are sharing your roof! - And any of you wishing to return again to being true Children of God must take the sword of the truth I am telling you, and continue the fight against those companions under their roof until they have vanquished them.'

"Then of course the gaggle of Pharisees and scribes asked how I dared to declare them Children of Satan, of all the devils and of their own blindness, indolence and evil nature, seeing that they could all prove their descent from the tribe of Levi? And I told them: 'In terms of the flesh, yes, but in spirit you are not like Levi from above, which is also where I am from, but from below, which is also why you do not recognize Me, but hate and persecute Me.'

"It will be obvious to everyone from this, and particularly to anyone conversant with Hebrew scriptures, that I spoke those three verses in the

10th chapter of the pseudo-gospel that Matthew, or rather I'Rabbas, wrote as Sidon, specifically on the occasion I have just made known to you, word for word as I have now told you. For the words of the translation, that you have specifically mentioned as words of the gospel, feeling that they are wholly in conflict with My spirit, would of course demolish the core of my teaching, which is love for your neighbor, and also the law of Moses." (Gr XI p. 257-259)

(Mt 22, 8-14) The Parable of the Wedding Feast

(Mt 22, 8-14) ***"The feast is prepared, but those who were invited did not deserve it. Go out into the streets therefore, and invite anyone you see to the wedding. The servants brought everyone they found, good men and bad, and the hall filled with guests. Then the king entered to see the guests. He saw one man who was not wearing wedding garments. He said to him: My friend, how did you come to be here without your wedding garments? The man had nothing to say. The king then gave the order: bind him hand and foot and throw him into ultimate darkness, the place of wailing and gnashing of teeth. For many are called, but only few are chosen."***

New Revelation exegesis:

"The wedding feast is My becoming man (in Christ Jesus, author) and the great work of redemption that is bound up with this. Many, indeed more than many, are called for this, - first and foremost the tribes of Israel, though to this hour they did not wish to appear, partly for fear of a Mosaic Law they have not understood, and partly also because of the hardness of their hearts and its lack of faith.

"The invitations are given in part by angels, prophets, after that by all apostles, disciples and evangelists, and finally by all the servants who have spread My word and My teaching in its true form among men and will continue to do so. The people in the alleyways, streets and on the fences are all the people who have lived on earth, still live there and will come in the future. Those in the alleyways are people who are still on earth and are indeed in some Christian sect (or church), yet despite this are subject to all the follies of the world and neither can nor will take hold of the true light, so that they should in no way progress to true life everlasting and be wholly free and blessed. The people in the streets are those who also still live on earth, but are in some form or other of heathendom, more or less well known (i.e., unbelievers); finally, those on the fences are the people who have already died in the flesh and - as far as their souls are concerned - are already in the spiritual world, and there too, are in the same way invited to the great feast of redemption through the right means of reformation.

"And among all those who have been invited and now indeed dragged and pulled to the feast by force (of love), the one who wears no wedding dress is in the first place Satan, and in a wider sense all who have remained true to him and could not be made to reform by any means; their fate - as the parable says - is the prison where there is eternal darkness, and which is filled with wailing and gnashing of teeth. The wailing stands for anything that is utterly wrong and opposed to heaven, and the gnashing of teeth for what is thoroughly evil and for the fire of rage in hell, for anyone in the greatest rage and fury begins to gnash his teeth and to yap like an enraged hyena or like a fierce tiger burning with rage." (Gr XI p. 286/287)

"These words reveal the full correspondence between the material image and its spiritual content." (Gr XI p. 287)

This statement provides an explanation for the passage in Matthew's Gospel that has been a stumbling block for many critics. They clearly have no idea that Peter had already put it to the Lord like this: "Two things are incomprehensible: firstly, how and where the guests gathered by the host's servants from where they stood on the fences and in the alleys and propelled to the feast were provided with the necessary festive garb, and secondly, how the poor devil who also was propelled to the feast by the host's servants had to be thrown out because he did not have festive garb." (Gr X 216, 3)

The additional explanation given was: those invited later, in the alleys, streets and on the fences, are the people who, though poor in earthly terms, yet are festively dressed in an inner way, having lived rightful lives according to My law." (Gr X 217, 8)

In conjunction with this parable, the gospel words "**Many are called, but only few are chosen**" are also shown in their most real meaning.

New Revelation says, among other things: "This passage in the gospels is - like scarcely any other - completely and utterly misunderstood by almost all confessions of the Christian faith, for almost all of them hold the view, and the Roman ones even on account of the faith as promulgated from all pulpits, that only the few who are chosen will enter into heaven, while all others, the many who are called, will unfailingly be cast into hell, for eternity, immediately after the last judgement - the latter also completely misunderstood." (Gr XI p. 284)

Exegesis is in form of a parable that reveals the meaning: "It is said that only this one (at the wedding feast) was thrown into prison, and none of those invited. These are merely reprimanded for their stupidity, not their evil ways ... Therefore do not only consider the chosen acceptable and worthy, but also those who are called to My Kingdom." (Gr XI p. 286)

(Luke 6,20) Blessed are the poor in spirit.

The meaning of this has been much considered. New Revelation shows that the sentence in St. Luke's Gospel, "Blessed are you who are poor, for the Kingdom of Heaven is yours" (6,20) has been falsified over and over again. What is meant are all (including the rich and well-to-do, author) who distance themselves from the things of the world in their hearts, and give them little regard.

The actual words in New Revelation are: "Anyone who has not grown poor in everything that is of the 'world', will not enter into My kingdom until he has given the last penny back to the world. You see, that is true poverty, in the spirit and in truth." "The enforced poverty can only equal the one that is freely willed if there is total submission to My will and my love." (Hi p. 329, 19)

(Mt 16, 28) "Truly I tell you: There are some standing here who shall not taste death before they have seen the Son of Man enter into his kingdom."

* According to New Revelation, this passage should not be taken to mean that some of Jesus's contemporaries would not die before he returned. The passage should rightly read:

"But those who live according to My words, and do the works of true self-denial and free inner love, shall not see nor feel death." (This therefore applies to all who are righteous. Author) "Truly, to my own and also your great pleasure I can tell you (the disciples) that some of you who are standing there shall taste or feel no death and shall be witness to everything, until there shall come, as also already discussed, the Son of Man into his kingdom (the next world), and they shall see him and govern with him in eternity. This, however, requires very great love for God and for one's fellow men." (Gr V 171, 60)

"Everyone should therefore endeavor to achieve awakening while still here, for any who are awakened while still here, in the flesh, shall neither see nor feel nor taste the death of the flesh, and their souls shall not be made anxious (on dying)." (Gr I 149, 3)

(Mt 5, 39) "I tell you: Do not resist evil: rather, if someone strikes you on the right cheek, offer him also the other"

New Revelation exegesis:

Peter among other things asked the Lord: "No doubt one can observe this with people who do not go too far in the evil they do to others, but with those who have become and persist in being real arch-devils in relation to their fellow men, surely Your divine teaching should include some small alternative for exceptional cases?"

Jesus answered: "It is of course perfectly clear that overgreat kindness

to someone who is utterly evil would merely give him further occasion to increase in evil and be even worse than before. In such a case, continued compliance would be really assisting the overweening evil nature of the enemy. But I have at all times set up strict judges in this world, and given them the right to chastise and punish the people who have grown too bad and evil, according to their merits, and I have therefore also given you the commandment to obey the worldly authority, be it mild or harsh.

"If anyone has such a terrible enemy, let him go to the worldly judge and report this, and he will purge of his evil nature the man who has become utterly evil.

"If purely physical chastisement will not do it, then in the end it will be effectively achieved with the sword. And that is also how it is with a slap in the face. If you are given it by a less evil person who has been induced to do so in a sudden upsurge of emotion, do not resist, for the fact that you do not retaliate with a slap will calm him, and you will soon be good friends again, needing no worldly judge. But if someone approaches you with a murderous slap in the face, in full fury, you are fully entitled to resist and defend yourself; and you see, if it were not like that I should not have told you that you shall also shake the dust off your feet over those people in a town who not only do not receive you but even revile you and threaten with all kinds of persecution.

"Oh, be sure, that with my sermon of love for one's neighbor I did not in the least do away with the power and might of the sword, but merely tempered it, for as long as enmity among men has not reached a level that in all truth may be called hellish." (Gr X 215, 5 and 8-14)

(Mt 5, 30) "If your right hand becomes an instrument of sin cut it off and throw it away. For it is better for a limb to be lost than that your whole body shall go to hell."

New Revelation exegesis:

"You will realize of course that I did not advocate physical mutilation, but merely the strictest watch over the will of man, that is always free, and his intellect." (Gr X 214, 8)

"The words: 'If your eye offends you, tear it out and throw it away, for it is better to enter heaven with one eye than hell with two', are meant to say: If the light of the world proves too enticing for you, struggle with yourself and turn away from such a light, for it would drag you into the death of matter." (Gr I 42, 8)

(Mt 13, 12) "He who has, shall be given even more, and shall have an abundance, but he who does not have, also shall have taken from him what he possesses."

New Revelation exegesis:

"This almost seems an injustice, but it is not. For it is as much as to say: When a man has exercised his strength and is now able to carry heavier burdens, this does not make him weaker, but stronger all the time. Yet someone who has never been prepared to exercise his strength will soon also lose such as he had, as soon as he is going to use it to carry even the smallest burden, and he will soon sink down exhausted, into complete death. Therefore you, too, should constantly exercise all the powers of spirit, for then you shall in time to come stand in the full strength of eternal life, and be very well able to bear upon your shoulders the greatest burdens of My love, grace and mercy." (Gr XI p. 311)

(John 12, 27) "Now My soul is distressed. And what am I to say? Father, deliver Me from this hour! Yet it is for this that I have come to this hour."

New Revelation exegesis:

"Who and what is My soul? You see, if you should not yet know it - it is My love! Considering its utterly faithless Children, how could it be other than thoroughly distressed, and that unto death, which is, to the darkness of death that held all the Children so firmly imprisoned? And furthermore, where it says: And what am I to say? What would you say if all your Children cursed you and condemned you? You see, in such cases even purest love has barbs that are hard to kick against. For love that has been spurned so long and so hard causes pain not only in the human but also in the divine breast." (Gr XI, p. 314-315)

(Mt 21,1-7) Jesus sent two of his disciples, saying to them: Go to the village htat lies before you. You will immediately come upon a tied-up ass and her colt. Untie the colt and bring it to Me. If anyone should want to hinder you, tell them: The Lord needs the colt. He return it immediately." "Jesus sat on the animal."

Rationalist Biblical scholars have considered the untenable nature of this report proven. Surely, they argued, no one can simply take an ass. The details given in New Revelation easily resolve the apparent problem.

The owner of the ass, a retired Roman legionary, was "openly an adherant of Jesus". When the two disciples told him that Jesus wanted the ass for a short time, "he was delighted to be of service to Jesus". (Gr

XI p. 169 f.)

David Friedrich Strauss (and modern writers as well) ridicule the same event as reported by Mark (11, 1-2), where it says that "no one has ever sat on the colt". An animal that has not yet been broken in, they reason with apodictic assurance, would have thrown Jesus off immediately. ⁵⁰ A rationalist, to whom Jesus is merely a man, could of course hardly see it in any other way. These critics probably have never heard that there are well-substantiated cases of mystics having no problem at all in using wild horses as their mounts, to everybody's amazement. Such facts of course cannot be easily fitted into the thought categories of Strauss and his epigones. Professor Walter Nigg reported that in the case of Friedrich Christoph Oetinger, even animals were aware of his powers, which were inexplicable. Wild horses that would not allow themselves even to be saddled, carried Oetinger like lambs, for many hours and over long distances. ⁵¹

If Jesus was able to command the storms and perform many other miracles that are reported in New Revelation if not in the Gospels, it is a waste of words to spend time on the objections raised by the above authors. We have gone into their criticism because it may serve as an example of how often the conclusions scholars have drawn from text passages are meaningless, because they take a superficial view, do not know the background to the facts, and completely fail to consider the potential of God's supreme power.

Something more may be added here. The question will arise as to why Jesus did not use a horse for his entry to Jerusalem. By human standards, only a horse would be considered for such an occasion. Yet Jesus used a she-ass, and that cannot have been without purpose. The following passages from New Revelation make the purpose clear.

"Surely the Lord could just as well have had a horse brought to him, or at least an ass that was properly broken in, rather than the she-ass? Indeed, any animal would in this case have had to serve the Lord and could not have resisted. A lion, a tiger, a panther, a camel, an elephant, a horse, a mule - any of these would in the first place have been much stronger and would have had to obey the Lord of Infinity at his slightest behest; what is more, such a mount would obviously have been much more impressive than a feeble she-ass." (Schriftt. 15, 16)

"Yet He who is the fundamental order and fundamental meaning of all things does not act like a man, for whom it might be the same either way. For with Him, everything was pre-forming within the most immutable of orders, and propaedeutic for eternity." (Schriftt. 15, 17) "It was exactly by using a she-ass that the Lord decked in poor clothes showed all mankind, figuratively and literally, that they should do the same in spirit, and in all humility place their trust only in the true Love that is fruitful." (Schriftt. 15, 20)

(Lk 19, 27) "But those My enemies, who did not want to have Me for their king bring them here and strangle them before Me."

Not a few Christians reading this passage in Luke's Gospel are taken aback and ask themselves if these can be the words of the same Jesus who otherwise always showed himself to be utterly merciful. Yet if we probe deeper, we'll know that it is wrong to stick too closely to the literal meaning in every case, and that Jesus' words are his very own form of expression. Some formulations are a kind of shock therapy, as perceptive scholars have noted. Examples are the invitation to cut off one's hand or tear out an eye, or expressions such as "cast into the fire", which according to New Revelation is the equivalent of "repreaches painful to the spirit" (Pr 324). If only people would at last come to see that - as A.N. Wilder put it - "Jesus did not think the way we do, and his language is not our language". ⁵² We should then be spared many exegetic interpretations that are completely irrelevant.

Thus Luke 19, 27 also signifies something different from what the incomprehensible words appear to mean. "One only has to know", New Revelation says, "that 'strangle' really stands for 'judge', and all will be clear." "Judge", however, and New Revelation exegesis also makes this clear, does not mean "condemn", but "put to rights".* In Hi I p. 193, for instance, it says: "Anyone wishing to be received into my kingdom, first needs to be judged, that he may cleanse himself completely of all the old mire of his habitual follies."

"Who then are the 'citizens' of the town who did not want the king?" New Revelation continues its exegesis. "Look out into the world and you will see in all the streets, holes and corners, innumerable such citizens who do not want the king. The 'town' is the world, its citizens are the people of the world who want to know nothing of me." "It can be seen, from what has been said, what lies within the passage just referred to: nothing else but the judgement of all that is worldly." (Schriftt. ch. 26)

*The German verb 'richten' has a wide range of meanings, including 'to train, to put to rights, to direct, to judge, to condemn. Translator.

(John 5, 41) "I do not look to men for honor "

New Revelation exegesis:

"I did not create men that they should honor me. I have made a covenant with mankind, however, and this is called Love, and signifies something quite other than the giving of honor. Who are they that require to be honored? They are the princes and the great men of the world. Why do they have men honor them? Because they want to be more than men, though their awareness tells them that they are no more than men." "What would I do with such honor?" "Could I increase

yet further through honors given by men? I hardly think so. This is also why I have nowhere issued the commandment: 'You shall honor God, your Lord, above all', but only 'love above all'."

"All who honor me ceremoniously are the 'Lord, Lord callers' . . ." "The objection will of course be raised: God must be honored. For this honor is a noble fruit of the fear of God, and any who do not fear God are capable of all evil deeds. But I am saying: Though fear of God is better than doing evil deeds, yet such a fear of God will never allow eternal life to arise from it, a fearful heart being one that has already been judged. Any who avoid evil for fear of Me will have to stand a hard test." "All the spirits of hell are living and existing in great fear of Me..." "What fool, however, will maintain that the spirits of hell are good just because they have such great fear of Me?" (Schriftt. ch. 27)

The Kingdom of God (or the Kingdom of Heaven)

New Revelation exegesis:

"My kingdom, which I am now founding among the people on this earth, is not a worldly kingdom, but a Kingdom of God, without any of the ostentation of the world, there is nothing external to it, but it is inward, within man, and My city, My citadel and My dwelling place in it, are a pure heart that loves Me above all. See, that is how it is with the founding of My kingdom on this earth." (Gr X 73, 8)

"The Kingdom of God ... is within your innermost hearts, and consists in the spirit of purest love for God and your neighbor and in the truth of the life of the soul arising Out of this. Anyone who has no love in him, either for God or for his neighbor, also has no life within him and no resurrection, which is heaven within man, and therefore also no life is the same, but only judgement and eternal death which in this configuration is assured, rather than the only true and perfect life in heaven." (Gr VIII 18, 4)

"Perfect obedience to what is known to be the will of God is the true Kingdom of God. Yet it is not as easy as you imagine to obey what is the recognized will of God as it has been recognized, for men resist it greatly and persecute those who truly wish to enter the Kingdom of God."

"There is yet another thing that also is part of a tremendous pulling power to draw the Kingdom of God, and that is that man should deny himself in the profoundest possible way where all the things of the world are concerned, forgive all who have effended him, from the heart, harbor no ill feelings towards anyone, pray for those who curse him, do good to those who do evil to him, never elevate himself above others, patiently bear the trials that come to him at times, and abstain from gluttony, whoring and adultery. Anyone practising these also uses force on the Kingdom of God, drawing it to him by force." (Gr VII 127, 3 and 5)

"Truly, I say to you all: Anyone who to the best of his ability and at all times shows compassion and love for the poor and for others who are in distress, in all kindness, shall also find compassion, love and kindness with Me; For that is the true Kingdom of God, that now has come to you in Me, that you love God above all, and your fellow men as you do yourselves. Any man who does this, observes the whole of the law and is in full favor with God, and Jehovah's hand is upon him in blessing. Any man who perseveres in such love is and remains in Me and I in him. And whoever is in Me, and also I in him, has eternal life within him and shall not see nor taste death; for in this way he is a rightful citizen of the Kingdom of God already in this world, of the kingdom where there is no more death for eternitiy. Take all this well to heart and act accordingly, for this is why I Myself have come into this world, to convey to mankind the true Kingdom of God and release them from all blindness and the death of their souls, that until now has held you most harshly imprisoned." (Gr IX 36, 7)

"Seek therefore above all My Kingdom and its just ways, everything

else shall be given to you, for I know always and for ever what your needs are." (Gr X 108, 13)

It is now possible for everyone to understand what Jesus meant with the Kingdom of God. It is however amazing what churchmen have made of it over the ages. Augustine, who so often was on the wrong track, boldly asserted: "The church is the Kingdom of God." (*De civ. Dei* XX. 19) In the meantime the Catholic Church has abandoned this nonsensical assertion. In the Rahner's and Vorgrimler's theological lexicon we read: "The Kingdom of God is not identical with a government system, which always is only for the time being, nor simply with the church as it is at the moment..." ⁵³ Compared to the lucid statements made by the Lord in New Revelation, the explanations for the Kingdom of God given in Protestant and Catholic dictionaries must appear indigestible and like thick-spread lava. Here is an example from a Catholic theological dictionary:

"Kingdom of God:

- a) the accepted validity of the holy and salvation-bringing will of God (as the creator, sustainer, law-giver, bestower of supernatural grace) throughout his created world and above all in men and angels,
- b) the actual implementation of this will (Basileia). In so far as history still continues, the implementation of this will is still evolving, the kingdom of God still 'coming' (Mt 6, 10). In so far as the free implementation of the will of God through the created world is the grace of God and the activity of the created, the kingdom of God is pure gift of God, bestowed by him and realized through his power, which therefore has to be obtained from him by prayer, and it is a mission given to man and required of him, without this reading to synergism", etc. ⁵⁴

A great arch stretches through the literature, from the above to the grotesque interpretation of Friedrich Heer. A book written by Heer, *Abschied von Hoellen und Himmeln* (Good-bye to Hells and to Heavens), shows how far the rot has already spread. It says:

"Jesus is not interested in 'heaven' or 'hell'." "The kingdom of the heavens ('heaven' means God, Whose name is not to be spoken), that means a complete upheaval of all power structures, all social orders, which Jesus, being a true revolutionary, clearly sees to be the golden and bloodstained masks of states disorder." "The kingdom of heavens, its eruption into this world is a political act." "Paradise means paradisiacal earth." ⁵⁵

The Gospels have been much misinterpreted in the course time, but such travesty and perversion of Jesus's message could only have come with the false prophets of these last days we live in, when there are signs of dissolution everywhere.

The works of biblical criticism have always contained derogatory and erroneous comments on all kinds of gospel passages that apparently "seem improbable or completely unbelievable to the scientific mind" (Thiel). These scholars find many passages meaningless and from this conclude that the New Testament is church tradition, i.e., that these are not Jesus's words, but have been put in his mouth by the church (meaning the evangelists). This is definitely not true to the extent proposed by the scientists, as is evident from the explanatory material quoted from New Revelation. On the other hand that material also makes it clear that the dogma of verbal inspiration through the Holy Spirit, promulgated for centuries by the Catholic Church and also by Protestant orthodoxy, is completely untenable. New Revelation shows that the Gospels are a specific literary genre, and quite often go against worldly standards.

During the early Christian centuries, there still was an awareness of the occult meaning of the scriptures. This is apparent from the writings of Clement of Alexandria and of Origen. Peter Chrysologus also said: "The lessons in the gospels contain innumerable truths hidden behind the darkness of divine mysteries and the veil of deeper meanings, and human understanding does not easily grasp what Christ is saying about the heavenly mysteries." (*serm. 126 de Villico iniquo* [M Lat 52, 5461])

Bony fingers will be no good if one wishes to remove the veil from the gospel passages and discover their true meaning. We have to follow the injunctions the Lord gave to Peter: "Seek to rid yourself of your worldly understanding and worldly will, then the heavenly understanding of the spirit and the power of heavenly will impulses shall be yours to their full degree." (Gr X 214, 12) One has to agree with Albert Schweitzer, who said: "Many (of Jesus' words) that at first sight seem strange acquire ring of truth for us when we try not to detract from the power of the spirit that speaks in them." ⁵⁶

New Revelation stresses on a number of occasions that Jesus's message was deliberately given in partly veiled form. Because of this, not every gospel passage will immediately reveal its true meaning.

Yet Jesus did already foretell to the disciples that the seals of the Gospels would be opened after a period of not quite 2,000 years. New Revelation is this undoing of the seals. The declarations which Jakob Lorber was asked to record with his pen over a period of 24 long years, make the teaching of Jesus clear to our thoughts and in every respect comprehensible. This Revelation is not only comprehensive, but also has metaphysical depths that were previously unknown. In New Revelation the reader will find the spirit that gives life, and not the letter that kills. In this divine Revelation we are no longer fed on milk but on solid food. (Hebr 5, 12)

New Revelation on the Right Form of Prayer

In Matthew's Gospel (5-8), Jesus gave clear instructions on prayer. "Whenever you pray, go to your own room, lock the door, and pray to your Father, who is in secret. And do not mouth empty words when you pray, the way the Gentiles do. They believe they will be heard if they use many words. Do not do as they do."

What has become of these instructions given by Jesus? The Catholic Church has literally turned them inside out. That is also why the above verses from Matthew's Gospel will never be heard in a sermon or read in a church magazine. Where does it say that it makes no difference at all where you pray? People who go on pilgrimages are for obvious reasons allowed to remain in ignorance on this point.

What New Revelation has to say about prayer is extremely lucid. "God is a spirit, and those who pray to Him must pray to Him in the spirit and in truth. This needs neither mountain nor temple, but merely a heart that is as pure as possible, full of love and humility." (Gr I 24, 13-14) "A person who loves God with such a heart is a true worshipper of God the

Father, and the Father will always hear his prayer and not consider the place, which is no matter, be it a mountain (Garizim) or Jerusalem, for the earth is God's everywhere, and He will consider only the heart of each person." (Gr I 24, 15)

"When you pray, do not pray like the pagans and the Pharisees with your lips, using words formed by the tongue of flesh, but pray, as I have told you, in the spirit and in truth, with life-filled works and acts of love for your neighbor, then every word spoken in My name will be in truth a prayer and I shall always hear it, the sighs from your lips, however, I shall never hear." (Gr III 209, 4)

Jesus to his disciples: "Unhappily, there are and always will be many such fools among the Jews who worship God with long prayers spoken with their lips and believe that this is true worship and that God takes pleasure in it, particularly when such prattling of lips is accompanied by ceremonies of all kinds." (Gr IX 37, 9)

"A mouth speaking praise and lips giving thanks are of no value to God." "The principal prayer is for a humble heart to remain humble and loving its neighbor indeed more than itself, and God, the only true Father of all men and angels, above all." (Gr III 207, 12)

"It is written that man shall pray without ceasing, lest he fall into temptation; yet what a daft and really stupid thing would it be for God to demand that man's lips are constantly in prayer." "By being constantly active with your feet, eyes, ears and lips, and all the time loving God and your poor neighbors, you are truly and indeed unceasingly praying to God. . ." (Gr II 111, 9)

"Your love for me and your brothers shall at all times be the first and foremost prayer." (Hi I 165, 14)

"People do pray and ask with their lips for and about all kinds of things that seem right and proper to them, but their hearts are not with Me, but merely with whatever they are praying for and asking." (Hi II 357, 4)

"Don't come to Me for purely worldly things, for I am not going to give you this soul-destroying poison, even if you were to ask Me for years. It is My concern to make you utterly free of the whole world, not to bind you to it even more powerfully." (Gr VI 122, 2)

"Whenever you are in trouble and oppressed, ask by using your natural language to me, and you shall not ask in vain. And when you do have something to ask, don't make long speeches, and certainly no ceremony, but ask very quietly in the love you find in your heart." (Gr X 32, 4-5)

"How unrightful it is for men to evade Me and look for help to those who have nothing that comes from themselves (the saints), but everything only from Me. (Hi I 380, 12)

"Does it not say in the gospels: 'Come to Me, all who are troubled and burdened, I will revive you?' (Hi I 380, 15)

"You must realize that a monarch like Myself certainly needs no mediator, for: I am Myself everything in everything." (Hi I 385, 45)

"The pagans also make far pilgrimages to their special and out of the ordinary images of gods that confer merit..." "Anyone wishing to have Me hear their fair request, should make a pilgrimage in his heart and in the utter quiet of this put his request to me, in wholly natural and unvarnished terms, and I shall hear him." (Gr VI 123, 10-11)

"How should you pray for the dead?" Impart to them the gospel, in faith and from the deepest foundations of the love in your hearts, in your hearts, therefore; and they will hear it and also take direction from it..."

"All other prayers are not the least use to a soul that has departed." (Gr VIII 38, 4-5)

The Forgiveness of Sins. Jesus' Actual Words to His Apostles

In New Revelation, the Lord makes very clear statements concerning the forgiveness of sins. This has also given us definite knowledge that Jesus never told his apostles that people were confess their sins to the apostles and their successors in secret. The Catholic Church still maintains that confession originated with Jesus, and that grievous sins can only be forgiven following confession to a priest. It is therefore absolutely necessary, to go into the question of the origin of auricular Confession. This question is a touchstone of fundamental significance for the truthfulness of Catholic dogma.

Almost all Catholics have a notion that even the apostles were sitting in confessionals in the congregations they founded, heard the confessions of the faithful and gave them absolution. Yet the apostles and apostolic fathers could not have had such an idea, since Jesus had not spoken to them of any such thing.

During the early centuries, no one knew anything about auricular confession. This has been properly substantiated, and the Catholic Church does not deny it. There are reasons why the the Catholic Church has thrown a dense veil over the evolution of confession as an institution and over conditions in the early church. It is simply stated that Jesus instituted the sacrament of penance and hence also confession.

Yet there can have been no question of an auricular confession in the present sense, as is clearly evident, among other things, from the German edition of the (Catholic) Dutch Catechism, where it says: "Only three sins were subject to sacramental absolution: apostasy, murder and adultery; and even these only when they had been committed in public, i.e., had caused serious offence." "Anyone who had publicly committed one of the serious sins referred to, had to confess them to the bishop (before all the people) and was then publicly declared a penitent, i.e., not admitted to the eucharist." ⁵⁷

The sin therefore was not forgiven. In some congregations these sinners were cast out of the community, in others admitted again on their deathbed. Thus there was no uniform treatment. There was no forgiveness of sins at least during the first century, as is irrefutably evident from the words of the Apostle Paul: "When we sin deliberately once we have understood the full truth, there can be no more sacrifice for sin; a fearful judgement will be the prospect, however. . ." (Hebr 10, 26 and 27)

In his book *Zur Geschichte der Beichte* (On the History of Confession), which has official approval, the Catholic apologist P.A. Kirsch confirms this: "From Paul's day, the church excommunicated those who had committed capital sins." "Capital sin led to permanent excommunication." ⁵⁸ Kirsch is sufficiently objective to admit: "The words of the Church Fathers, who were in terms of canonical, public penance, cannot simply be applied to private confessions (auricular confession, author). ⁵⁹

St. Cyprian, Bishop of Antioch (d. 304) was at the end of the third

century still emphatically and exclusively relating the passage in John's Gospel "If you forgive anyone their sins, they shall be forgiven. . ." (20, 23) to baptism, which in his eyes is the only sacrament for the forgiveness of sins. (Ep. 37, 31)

On the basis of what may be learned from New Revelation, anything other than what has been described by the above church leaders was not even thinkable. The apostles had been given very detailed and clear information relating to the forgiving of sins. They were extremely careful in putting their questions to the Lord in this respect, as may be seen from the following. Peter, for instance, said among other things: "What you are saying, O Lord, holds true for all eternity, and we want to know all this very exactly and understand what comes from your lips." (Gr V 259, 5)

Peter then went somewhat further, saying: "There is an old custom among the Jews, according to which they have to show themselves to a priest in confession, so that he may know their sins as well as their good works, weigh these against one another and compare them, and on the basis of this determine the works of penance and purification sacrifices needed to expiate the sins. A person, therefore, who has shown himself to a priest and then also done and accomplished what the priest laid upon him, considers himself perfectly purified and justified before God: yet if you consider him more closely, he is and remains the same unreformed person after such purification and from then until the next confession not only commits the old sins again, but often adds new ones. And this makes it quite clear that the old purification rite not only does not make him a better man, but often merely makes him worse than he was before. Yet if you try and stand up and preach against this old nonsense you will have to take to your heels unless you want to be stoned! - What do you say to this, O Lord and Master?" (Gr VIII 42, 12-13)

Peter received the following answer:

"Where the confession of sins to a priest that you touched on is concerned, it is bad and should be condemned in its present form, for it does not reform men but merely makes them persist in their sins to the end of their lives. Yet again I also am not saying anything against a person who is weak and sick of soul faithfully confessing his weaknesses and faults, so that a man who is sound and strong in the light can then, out of pure love for a fellow man, easily provide him with the true means that will help the weak man's soul to grow strong and healthy. In this way, one man can become another's true saviour of soul. Yet I also do not make this a law, but merely give you good advice; and whatever I do, you shall do as well, and teach the truth to everyone." (Gr VIII 43, 4)
"Yet allow everyone their free will and never coerce them, for you know now that any kind of moral compulsion is totally against My eternal ordinance. What I do not do, you also shall not do." (Gr VIII 43, 7)

I did also on one occasion tell you, and especially My old disciples,

that you can forgive those who have sinned against you their sins, and those whose sins you forgive on this earth also shall have them forgiven in heaven; if, however, they are clearly incorrigible so that you have good reason not to release them from the sins they have committed against you, forgiveness shall also be withheld in heaven. We did, however, already establish on that previous occasion that you are to have the right to do this only when you have already forgiven them seven times seventy-seven times. Since you, as my closest disciples, have the right, as has been said, to withhold or grant forgiveness of sins only for those who have sinned against you, it is clear that no priest could ever have the God-given right to grant or withhold forgiveness of sins not committed against him." (Gr VIII 43,12-14)

At the beginning of the 3rd century, these words of the Lord to the apostles were still known, finding reflection in the contemporary literature. Tertullian (c. A.D. 220) for example declared: "The power to bind and to loose was only given to Peter in person." (*De pudicitia* 21, 101)

New revelation makes special reference to Mt 18, 18 (... whatever you bind on earth. . .") and John 20, 23 ("whose sins you forgive...") and explains that the gospel passages "in no way refer to a priest's power to forgive sins, but to the mutual duty of man to man and brother to brother to forgive one another their transgressions."

"If men forgive one another everything, then they shall also be forgiven everything by Me. If, however, they withhold forgiveness of each other's faults, I, too, shall withhold this. That is the proper meaning of this passage that for a long time has been seriously misunderstood and just as seriously misused." (Hi II p. 182)

It is also pointed out that in the Lord's prayer it says: "Forgive us our debts, as we also forgive our debtors", and not "forgive us our debt, as the priests forgive it for us". (Hi II 182, 3)

When James advises mutual confession of sins (James 5, 16, author), this certainly does not mean formal confession, but merely sharing one's failings and weaknesses with another in private, so that the friend and brother who is stronger can provide a really strengthening remedy, in the spirit and in truth." "Nothing is said therefore of confession." (EM ch. 71)

"The best way of achieving remission of sins is no longer to commit the sins, and truly to repent of those committed in the past, to give alms to the poor for this, and forgive all one's enemies from the heart and pray for them in the spirit and in truth. For when a man repents of his sins, I, too, repent of having to punish him for them. Alms will in any way cover the greatest multitude of sins. And who forgives shall also be forgiven, and if his sins were as the sand of the sea and the grass on the ground. Those then are the only ways in which any sinner can achieve forgiveness of sins without any need for confession, and there are no others." (Hi II p. 321 f.)

In the monastic orders of the East, the tradition arose around A.D. 350, at the suggestion of St. Basil, patriarch of Eastern monks, that the monks (they were laymen) confessed the sins they had committed in the course of the day to each other at night. As soon as this became known outside the monastery walls, women also took up the exercise. The church, recognizing that a need existed here, appointed a penitential priest for every city, to whom sins could be confessed. There was no thought at that time of sins being forgiven in this way. The priest simply gave spiritual counsel.

The writings of St. Jerome, Doctor of the Church, show that this soon changed. Jerome (d. 419) wrote: ". . . the priests took on some of the arrogance of the Pharisees, meaning either to condemn the innocent or to absolve the guilty. Yet before God what matters is not the opinion of the priest but the life of the sinner." (Jerome in Matth. 16, 19 T VII. 1. p. 124 ed. Valarsi)

Little use was made of voluntary confession, according to St. Chrysostomus, Patriarch of Constantinople (d. 407): "Many, I see, receive the Body of Christ without any ado, and as it happens to suit, more from habit and in order to satisfy church rules than after due thought and reflection ... and even if encumbered with a thousand sins, they nevertheless partake of the sacraments." (Chrys. Hom. 3 in Eph. 1, 21-23 et. Migne j c. 62, 24 ss) He also wrote: "I do not say: Place yourself in the pillory, accuse yourself in front of others, but rather advise you to obey the prophet's words: 'reveal your way to the Lord.' Before God as your judge confess your sin in prayer, if not with your lips then at least in memory." (31st Homily on the Letter to the Hebrews C 3)

These statements are so unequivocal that Catholic authors also have to admit: "Does St. Chrysostomus give any clear indication for private confession? We can without hesitation answer in the negative." ⁶⁰

Fimilian, Bishop of Caesarea, also confirms, in Eph. 75 Cypr., that there is no confession and no forgiving of sins. The Catholic theologian van der Meer also gives valuable information on the situation in this respect in Africa at the time of Augustine. In his book *Augustinus der Seelsorger* (Augustine the pastor - Impr. 1946) he stated: "Anyone who did not cause public offence would all his life 'confess' ** to none but God, in prayer." ⁶¹

There can be no doubt as to how preconciliar assertions like the one that follows should be regarded. "Confession was in fact also practised in public penance." (*Lexikon des kath. Lebens*, ed. Erzbischof Rauch, Freiburg i. Br. 1952)

It is the general view that the first records of auricular confession appear only around the turn of the 4th to 5th century. Some authors believe that Irish monks introduced it on the Continent from the 6th century onwards, meeting very little resistance because no coercion was used. This state of affairs continued for centuries. Then came a sudden change, when the arrogant and imperious Pope Innocent III was elected

at a time when the church had reached its greatest power. The movement initiated by the Cathar sect - which had already reached between 50 and 80 percent of the faithful - threatened to destroy the church. Yet all the princes were on the side of the church - unlike at the time of the Reformation - and the Cathar strongholds were conquered in a war lasting 20 years, with some areas, for instance in the South of France, reduced to burnt earth. To permit any such movement to be nipped in the bud in future, Innocent III issued the command, at the IVth Lateran Council in 1215, that henceforth everyone should go to confession once a year. He was of course concerned with something quite different from the usual forgiveness of sins, and developed the institution of confession into an instrument of control. He ordered confessors to ask penitents to state their religious views; and decided that everyone had to confess to his local priest, so that in case of doubt the right conclusions might be drawn. This has only been gradually relaxed during the last century. From IVth Lateran onwards, the formula for absolution was: "By the authority of my office and the power to bind and loose conferred upon me by God, I absolve this servant of God of all his sins." ⁶²

During the Middle Ages, great care was taken to see that the obligation to go to confession was fulfilled. Henne by Rhyn reported that failure to go to confession was punished by flogging. ⁶³

Jesus said very clearly what he thought of such coercion of souls in connection with the forgiveness of sins, and the following words were dictated to Lorber:

"Enforced laws have an evil effect on the soul desiring freedom, as I have more than often shown you, and so have their inevitable consequences. Let there be only free actions out of true and pure love among you, never compulsion and coercion. That will be the only way in which My true disciples will be recognized: that among themselves they practise only the free law of love, and love one another as I now love you." (Gr VIII 40. 24)

No objections are on the other hand raised against voluntary confession if there is a need. The principle, however, still applies: "Do not stand proxy for God in forgiving sins, but be just brothers and friends helping your fellow men who are suffering in body and soul." (Gr VIII 194, 7)

As time went on, confession became an instrument of power of the first degree. No details will be given of the way confession was misused for political purposes, of the penitential exercises for women that came up in conjunction with the discipline of the confessional during the 17th and 18th centuries and the notorious scandals that came before the courts in connection with this. Many would find it difficult to believe that conditions really were like that in the past.

The institution and development of the confessional also called for very serious consideration of moral casuistry. As already stated, the

number of sins the church was interested in during the early centuries was very small; only publicly known major sins such as murder, apostasy and adultery were punished. In due course of time, catalogues of sins were compiled, and the number of sins kept growing, until finally, in the 18th century, the list comprised 17,348 sins. ⁶⁴

In the present day, church gazettes are on the other hand again bringing episcopal declarations of the following kind: "The concept of deadly sin has to be reconsidered in the light of new knowledge gained in theology and the humanities." ⁶⁵

The Scholastics, particularly the great theologian Thomas Aquinas whose views the church normally accepted as fundamental, all left no doubt but that the institution of the confessional does not go back to Jesus. Thomas Aquinas clearly states in *Summa theol.* III. 9. 6. a 3, Peter the Lombard in *Sentarium Lib.* IV. Dist. 17, and Lawrence in *Dist.* V, that confession has no basis of divine authority, but is merely tradition. None of the earlier Councils makes mention of confession, and they always did refer to what was established custom and tradition.

With hundreds of millions of Catholics having attained to the state of blessedness without ever having been to confession prior to the 1215 Council, the Catholic Church nevertheless maintains to this day, against the teaching of the Doctors of the Church of old and of mediaeval theologians, that "the confession of serious sins in the confessional is necessary for salvation, as ordained by God." (Denz 574 a, 670, 699). ⁶⁶

Since the Council, theologians do, however, dare call things by their name: "The reasons given for confession being obligatory were not well substantiated for a long time (e.g., on the basis of the Old Testament or James 5) and certainly far from always the *ex institutione* sacrament of the Council of Trent. For some canonists, e.g., the Glossa ordinaria of Gratian and for Nicholas de Tudeschis, obligatory confession had its sole foundation in the ordinances of the churches." (*Herders theol. Taschenlexikon* 1972, p. 367)

There is good reason why genuinely existential questions of faith and those that might be subject to criticism were not allowed discussion in the bishops' synod enquiry and at the Wuerzburg synod. Jesus's words relating to the forgiveness of sins have been twisted, as confirmed by Walter Niggs: "The church has squeezed the gospel into a system it finds acceptable and has not at all followed its teaching " ⁶⁷

There is an evident causal relationship between the introduction of obligatory confession to achieve forgiveness of sins, followed by the dogma of indulgences - with sinners let off punishment in hellfire in return for cash payments - and the institution, persisting to this day, of paid masses for the dead. Jesus's directions, very much to the contrary, and well known in the early centuries, as has been shown, were made to serve the aims of a materialistic church in the Middle Ages. This sin against the Holy Spirit will not be without its consequences, as shown in New Revelation. There, Jesus says the following: "Sadly, times will come

when the confession of sins before false prophets becomes even more of a common thing than it ever was under the Pharisees and arch-Jews, and this will lead to the fall and condemnation of the false prophets in My name. For these are going to tell to men and also heathens that they alone have the right, given to them by God, to remit or also retain the sins of all sinners; when this happens, the time shall soon come when the great judgement comes upon the new paganism." (Gr VIII 43, 10-11) "The past of untruthfulness holds no future for the present, but it does remain the past belonging to it." ⁶⁸ These words from Hans Kueng have deep significance.

- * confessionals were introduced in the 17th century.
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Part IV

Bible Criticism in the Light of New Revelation:

The Influence of Secular and Materialistic Thought on Scientific Research

Modern Christendom is mostly Christian only by name. Lack of faith and lack of interest in religious issues are widespread. The reasons for this are many.

It seems necessary and important to make an analysis of the reason for the lack of faith and indifference towards the fundamental issues in life.

One of the causes is **Rationalism ^a and Intellectualism ^b**, both of which have found reflection in Bible criticism. The many publications from liberal theologians on Jesus and the origins of Christianity, led to increasing loss of faith in earlier days, first of all among the educated. As time went on, the destructive theories also reached other levels of society, through the mass media. Doubts were sown particularly among the younger generation, or the concept made more and more acceptable that the Christian faith was merely based on a myth.

Anyone asking themselves how Christian thought and attitudes could break down at such an incredible pace in the present age, will be unable to answer unless he knows that there has been a long period of development in the history of thought that has been little observed, yet has made man receptive to current trends. **The change in fundamental attitudes has its roots deep down in the history of European thought.**

The process evolved over a period of three hundred years. We need to probe a little deeper, to understand certain currents that developed distinct from those occupying church people. Readers who have not so far come up against the type of discussion presented here, are nevertheless asked not to fight shy of taking a little trouble in following the short outline of what has become rather a vast subject. Most of all this section is for those who have been made unsure by the literature in question and are seeking the truth, to present the facts to them that will help them think.

During the period of Secularization, the aim was to draw people away from all religious, supernatural attachments and all connection with what is metaphysical or divine. This did not start with science, as is generally assumed, but with philosophy.

The philosopher *Descartes* (d. 1650), a man living in total isolation, **established the basis on which Rationalism was to develop.** Questions concerning the theory of knowledge now took the center stage in philosophy. Rationalism put everything under the magnifying glass of reason.

Auguste Comte (d. 1857), the **founder of Positivism ^c** had a major influence. This is a school of philosophy (**Empiricism ^d**) that is the **opposite of Metaphysics ^e, stating that only experience counted.** It provided the **basis for the materialistic approach** that has now spread all over the world.

Materialism ^f leaves no room for God in its doctrine. This became clear even at the beginning of the 19th century, when the astronomer and mathematician *Laplace* (d. 1827), asked by Napoleon where God fitted into his theory, replied: "Sire, that is a hypothesis I do not require. Nature is alone within herself." ³¹

It has since been shown, in atomic physics, that the theory known as Determinism ^g, on which the materialistic approach is based, is not generally applicable.

It takes a long time for new ideas to reach the mass of the population. When Descartes, Comte, Hegel and Feuerbach were putting down their thoughts, the world around them was quite unaware, for a long time to come, of the disruptive potential of their ideas, and of the fact that they were to change the world, though not for the better.

Ideas may leap, like sparks, often igniting flames in another place. The philosopher *Ludwig Feuerbach* found little response and soon went into oblivion, but *Marx* and *Engels* took up his ideas, with the result that in the end Feuerbach did after all "bring about a decisive change towards secularization."³² Karl Marx also took up the ideas of the philosopher *G.W.E Hegel*, though he made them fit his own purposes and gave them different contents.

In the course of development, the biased nature of science became the special property of **dialectical materialism**. In the West, belief in the supremacy of science was to play a major role in getting materialism widely accepted.

The philosophical concepts referred to above held untreamt-of explosive potential. The active stages in **loss of faith**, first among intellectuals and finally also in the population at large, can be historically traced. Today, people are afraid of the chaotic tendencies that are more and more in evidence. Only few of them have an inkling that the thoughts that are the foundation of these arose with secularization in previous centuries. **These doctrines deny God the right to exist, and according to them, there is no life after death.** In the final instance this left only **nihilism as the meaning of life, i.e., heroic despair**. This has been shown by the philosopher *Martin Heidegger*. The world is increasingly subject to structural breakdown, and talking of humanism has proved no solid foundation at a time when brute force is on the increase everywhere. **The result is that existential fear is growing all round.** Man feels a shiver of fear when he has to look into the abyss of nothingness.

Man is free to acknowledge God or to deny Him and put himself in His place. The latter he has attempted to do again and again in the course of human history. It is not difficult to know where to look for the **source and origin of Atheism**. It is **the old Luciferic hatred and desire of the creature to take the place of the creator**. One can read about it in Karl Marx's work, where it tells us what marxism and materialism are based on. *Marx* wrote: "Philosophy makes no secret of it. Prometheus' admission, '**I have, in a word, enough hate for all the gods**', is its own admission, its own utterance against all the gods of heaven and earth who do not recognize man's **self-awareness, the highest godhead**."³³

^a In theology, **Rationalism** is the term used, particularly since the *Aufklaerung*, for critique of traditional doctrine on the basis of reasoning.

Descartes maintained that true knowledge was entirely based on reasoning.

^b **Intellectualism** = the philosophical tenet that only reason is able to determine the truth. Reason is given onesided emphasis, neglecting the irrational and intuition.

^c Positivism = a form of empiricism that is the opposite of metaphysics. According to it, only knowledge based on observable phenomena is meaningful, whilst all metaphysical tenets are meaningless. Positivism is the foundation of the materialistic view.

^d Empiricism is the doctrine that all knowledge derives from experience.

^e Metaphysics is the science of the total reality, i.e., including what lies beyond the physical, sense-perceptible world, e.g., God, who transcends all that may be experienced.

^f Materialism sees in matter the basis and substance of all that is real; the realities of soul and spirit are considered merely functions of physical matter. "Practical materialism" is the lifestyle that prefers power, possessions and pleasure to spiritual values.

^g Determinism is a philosophical doctrine stating that everything that happens in the world (including the human will) is determined by the principle of cause and effect.

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^g Determinism is a philosophical doctrine stating that everything that happens in the world (including the human will) is determined by the principle of cause and effect.

^h Atheism is the denial of a divine world order, and of the existence of God altogether. ⁱ Atheist = one who denies God.

Aufklaerung, its Causes and Consequences

Parallel to those philosophical ideas went what is known as the Aufklaerung.* Despite the noisiness of its objections to the church, **its successes were not as enduring as those of the philosophers** who were putting down their thoughts sitting in their solitary studies, unremarked by the outside world.

Aufklaerung was a reaction to the inhuman excesses the Catholic Church had introduced with its Inquisition, torture, the burning of witches, serfdom, the suppression of science, and, on the other hand, the way ritual was made into an outer show, the sufferance of the search for miracles, etc., both in the Old World and the New.

Under the aegis of the Catholic Church, unprejudiced experimental science was made totally impossible. A first attempt, by *Roger Bacon* (d. 1294), failed immediately. Bacon was kept cruelly imprisoned for years on account of this.

Galileo was condemned to life imprisonment as soon as he had published his theory of the earth moving around the sun. The Inquisition called him a "criminal" in the sentence passed on 22 June 1633.

Well into the 19th century, the hierarchy utterly resisted all progress. Objections were raised to the building of railways, suspension bridges, street lights (Cologne), lightning conductors (Mannheim), etc. Indeed, under Gregory XVI (d. 1846), scientific congresses were regarded as "equivalent to rebellion". ³⁴

The catalogue of senseless protest, and of prohibitions engineered by making use of government power is a long one, right down to the waltz being banned, it being considered immoral. The waltz was banned in 1883 at the instigation of Leo XII.

Church fanaticism, particularly in Spain, was so all-prevading that opposition had to develop. The spirit of opposition waxed greatly, and the Aufklaerung, taking different form in different countries, became successful, gaining wide recognition. The Inquisition in its previous form,

torture, and serfdom were abolished. The **concept of human rights was created, and science was liberated.**

The movement soon went to extremes, however.

To begin with, Aufklaerung was anti-church, then it became anti-Christian, and finally antireligion. The critics of the 18th and early 19th centuries were polemical and filled with hatred. *Voltaire* even included a fable from a 7th or 9th century Jewish pamphlet against Jesus in his own writings. This stated that Jesus was the son of a Roman soldier coming from Germania. Even in 1863, *Renan* called this lapse of Voltaire's a "silly joke." ³⁵

Voltaire's style of "*Ecrazés l'infame*" ("annihilate her, the infamous one" i.e., the church) has not been copied by later authors. But even *Reimarus*'s writings (1694-1768) were in part polemical and will not stand up to critical assessment.

In the present century, several authors have expressed the view that Jesus was a political revolutionary. This is nothing new, for Reimarus already made the 16 cleansing of the temple into an uprising in the 18th century. ³⁶

* The Aufklaerung was a philosophical movement in Central Europe aiming to overcome the dependent state with the aid of reason. The freedom of the individual is considered the standard on which life and science should be based. The movement was primarily directed against church dictatorship.

19th Century Research about Jesus

The period of biblical criticism that followed did not prove very fruitful. It was concerned above all with the miracles performed by Jesus.

The issue was considered entirely from the rationalist point of view, with a senior theologian at Heidelberg, Professor *Paulus*, producing a **natural explanation for every single miracle, without exception.** Even *D. Fr. Strauss* was later to refer to his work as being beside the point.

Ernst Renan (1823-1892) was enormously successful with his book *The Life of Jesus* (1863). This was published in 15 languages, in 70 editions. Judging by today's standards, it is difficult to understand how a book containing so much that makes no real sense could find such acclaim. Renan wrote in the style of a novel, and gave his imagination free rein, yet it appears that more faith was put in him than in the Gospels. He wrote, among other things: "Jesus did not shun pleasure, and enjoyed attending wedding parties. Thus he moved through Galilee in a constant round of festivities." ³⁷

"The lovely climate of Galilee made the life of these honest fisherfolk one of constant magic." ³⁸

It is hard to believe that this was a book that went as far as 70

editions. With matchless presumption, Renan believed that he had solved the problem of historical and critical analysis of the gospel story in a way that "will wholly meet the requirements of history." ³⁹

Renan saw Jesus as a teacher who wanted to set up a kingdom on earth." ⁴⁰

F. Ch. Baur (1792-1860) **considered the synoptic Gospels to represent a dispute entirely among the evangelists.** Matthew and Mark are in his view defending the Jewish point of view (Judaism), while the Paulinic approach used by Luke is intended to exclude Judaism (Paulinism). The hypothesis of contradiction, and in fact there actually is no such sharp contrast, is now refuted by all scholars. **Baur considered John's Gospel to be valueless**, for in his view it was trying to mediate between approaches. **Some scholars tried to show Christianity from late Judaism.** Others - the history of religion considered it to **have arisen from elements of Hellenism**, others again maintain that Christianity is merely a "syncretic religion", i.e., based on elements from all kinds of religions existing at the time, and particularly from occult rites. This is not the place for a fuller discussion of these various theories, particularly as they are no longer generally accepted today.

In the modern literature, the vagaries of those earlier scholars are referred to as follows:

"Despite much speculation by the undiscerning, the extensive work done on religious history has not resulted in 'Jesus' and Christianity being regarded mere variations of Jewish and Hellenistic religiosity as well as others. They have ... shown their unmistakable uniqueness." ⁴¹

Attempts to force acceptance of Jesus' teaching in a hostile world merely by an intellectual approach are doomed to failure, for Christianity has its roots in a dimension that is not accessible to empirical cognition. The way this force works cannot be explained on the basis of history.

Protestant theologian David Friedrich Strauss (1808-1874), a student of E. Ch. Baur, went against others in his day by believing in the existence of Jesus of Nazareth, but considered the Gospels a myth - pure invention. ⁴² He allowed his rationalistic views to culminate in the statement that he saw "Jesus very close to madness." * *H. Daniel-Rops* aptly commented that a fool could never be successful, and that in this case the ridiculous aspect was far greater than any offence that might be taken. ⁴³

Strauss, too, was a tremendous literary success. It is strange that books modern scholars consider to be based on misinterpretation did have such great influence on the public in their day. The narrow, rigid attitude of the churches with regard to verbal inspiration clearly had already greatly shaken the credibility of the churches in intellectual circles.

In the present century, a number of authors consider Jesus a political revolutionary, but *Friedrich Nietzsche* (1844-1900) took exactly the opposite view. **He maintained that Jesus was "decadent", "a hypersensitive person"** who had not been able to

cope with life in the raw. He considered him an "idiot" in the Dostoevsky sense. ⁴⁴ Nietzsche called Jesus a "sainted anarchist" or political criminal"; in his eyes he was a "seducer" or, like "Francis of Assisi, an epileptic, visionary, neurotic". ⁴⁵

Furious, Nietzsche gave vent to his hatred, writing that the root of all evil was that "slave morals", humility, chastity and selflessness had been victorious. Accordingly, it was Prometheus, who could not bear a god to be above him, who became Nietzsche's symbol. (284a)

Werner Post said, quite rightly, that "**there is no more radical criticism of Jesus than Nietzsche's.**" ⁴⁶

* Strauss lost his position in the Protestant church.

Historical Criticism in Bible Research

Historical criticism was introduced to biblical research by *Johann Jakob Semler* (1725-1791). Even at that time, his studies had suggested that the Gospels could not have been based on verbal inspiration.

Distinction is made with this method, which only came to be perfected at a later stage, between **lower textual criticism** and **higher, historical and literary, criticism.**

Lower text criticism has the function of establishing the original text of the Scriptures, for early changes in the text, addition etc., mean that the Bible text is no longer in its original form. **Historical and literary criticism** has the function, among other things, of determining the time when the Gospels were written, the authors, and the sources used by the authors.

Up to the First World War, exegetes, historians and Bible scholars put great industry, patience and brilliance into the work at all universities on either side of the Atlantic, a very comprehensive effort. The question arises, however, if all these labors have succeeded in clarifying the issues, or whether science lost itself in the by-ways. The answer to this crucial question may be found in the facts presented in this chapter.

Initially, numerous scholars set about their task by postulating that Jesus never existed at all. Others - and particularly *Ritschl* - also **started a real crusade against any form of metaphysics.** ⁴⁷ *Harnack's* theories went in the same direction, and his books were widely read in intellectual circles. **Harnack has nothing of the true substance of Christianity, such as the divinity of Jesus, salvation,** etc. He completely reinterpreted Luke 17, 12: "The Kingdom of God is in the midst of you", and for him Christianity was entirely an inner thing.

The work done by the various scholars did not clarify the issue, but merely served to increase the existing uncertainty or to destroy the body of religious belief.

Today, the prevalent view is that historical criticism was unable to yield the hoped-for objective results, so that the **outcome has been negative.** This has been confirmed in the following statements made by Protestant and Catholic scholars of the present century:

Albert Schweitzer: "The historical basis for Christianity as presented by rationalist, liberal and modern theology, no longer exists." ⁴⁸

Friedrich Heiler: "There can be no doubt that many New Testament facts have been distorted by such extreme criticism." ⁴⁹

W. Trilling: "The fundamental problem complex initially mentioned, 'Jesus and the New Testament', was something they were aware of at the time, though it was considered within far too narrow a context within the history of the human mind." ⁵⁰

H. Daniel-Rops: "This method is tendentious, for pretending to analyze the documents entirely in the light of logic based on reason, it schematizes the realities of life, eliminating them together with the random elements." ⁵¹

Heinz Zahrnt: "The whole liberal Jesus image has collapsed." ⁵² "... the background crumbled away ...everything dissolved into history." ⁵³

Zahrnt also wrote that "the hidden self-deception of liberal theology has been uncovered - and the untenable nature of its historical Jesus demonstrated." ⁵⁴

E.C. Hoskyns wrote that any historian taking his work in relation to the New Testament seriously had to admit that this demanded something of its readers which he, as a historian, was quite unable to give, i.e., an opinion that for everybody signified the most important decision that could ever possibly be made." ⁵⁵

Karl Barth, the well-known Protestant theologian, confessed: "If I had to choose between the method of historical criticism in Bible research and the old method of inspiration, I should resolutely go for the latter: it has the greater, deeper, weightier justification. I am glad I do not have to choose." ⁵⁶

Barth very simply refers to "historians who do not understand" (Br 106).

The method of historical criticism was the offspring of Aufklaerung, with 18th and 19th century philosophy finding its reflection in the refusal to think in metaphysical categories. **Science took the wrong path, though this in no way stopped publications from being successful.** Faith in science continued unbroken. This type of literature first of all reached the intellectuals, but during the years leading up to the First World War, these views on religion were also presented to many of the working classes by a political party. The destructive results of scholarly research, shown by modern research to have been mistaken, were in those days considered a revelation. **The work to destroy the Christian faith had started with historicism, and was to continue right into the present time.**

The Form-Critical Method of Bible Research

After the First World War, the limits of historical criticism had come to be recognized. Research did continue, but the emphasis was no less on establishing the original text, and more on **determining the meaning of the text**. The message given by Jesus was to be interpreted. **Distinction was made between form and content of the gospel texts**, and in consequence revision and editing of the texts held the focus of attention. **The fact was considered that much of what is written in the Gospels did not come from Jesus' lips but was changed or inserted at a later date by the readers of the early church, as New Revelation has confirmed.**

The aim was now to get to the pure teaching of Jesus', removing insertions and distortions. The scholars were no longer doubting the historicity of Jesus.

This method is known as form criticism. It has been the concern particularly of the theologians **Rudolf Bultmann, Ludwig Schmidt**, and the **Protestant Bishop Dibelius**.

The question the scholars put to themselves was **what the reasons might have been for early Christian communities or their bishops to manipulate the gospel message**. This was adumbrated with the phrase "**basis in life**", a concept that runs like a thread through the literature on form criticism. "Basis in life" has, however, become something of a slogan, for it had to be regarded **from the beginning as a wholly uncertain foundation for a body of knowledge** that was at least reasonably substantiated. This clearly was also apparent to the workers.

Zahrnt made the following, rather apt, comment: "The problem of sources presents the greatest methodological difficulties in our case. For we have no formal criteria whatsoever to decide with any certainty what is part of the post-Easter creed of the early church and what goes back to Jesus himself. Only radical criticism will achieve our aims here." ⁵⁷

This last sentence no doubt sounds surprising. It serves as a marker for a wrong path taken. English theologians were more cautious, considering the extreme uncertainty of the situation. They drew no conclusions from the results yielded by this rather vague method. It was

not enough for them that the subjects were classified in groups and the group characteristics defined. In view of the obvious situation and the enormous risks, openly admitted by Zahrnt, it is surprising that theologians occasionally dare maintain that the method had made it possible to "achieve greater, and the best possible, reliability of genuine words spoken by Jesus and of facts." ⁵⁸

Comparison with the disclosures made in New Revelation shows the extreme results of this method to be utterly wrong.

Criticism-Kerygma-Demythologizing Gospels

The work done to translate the gospel texts into the language of our age is referred to as *hermeneutics* in science. The most outstanding representative of this is the Protestant theologian **Rudolf Bultmann**. His name and his theories have also become widely known through the mass media. Work in this field started after the First World War, continued after the Second World War, and then became increasingly more known.

To help modern man to understand the way the Gospels were originally presented, Bultmann used a bridge which he termed "**Kerygma**", **a word that literally means "proclamation."** Bultmann believed he could reach modern man with the message given by Jesus by **declaring most of the contents of the Gospels to be myth**, i.e., not historical reality, but invented by the early church. **According to him, the Gospels needed to be demythologized by rational analysis.**

In 1943, Bultmann published *Offenbarung und Heilsgeschichte* (Revelation and God's Plan of Salvation), a book that led to endless discussion on the subject of demythologizing the gospel. Bultmann uses a radical method. **He puts the axe to the roots of Christian teaching by denying the divinity of Jesus, virgin birth, the resurrection, the miracles and other things**, as Strauss, Harnack and others before him.

The **resurrection** according to him took place only in the disciple's

minds. **He does not deny the historicity of Jesus, but this is irrelevant to him, of no significance for the faith. His Jesus exists only in faith.** And it is not only the person of Jesus that is practically done away with, for **his teaching, too, becomes almost nothing.** Bultmann wrote: "So it is finally obvious that Jesus as the one to reveal God revealed nothing but that he is the one to reveal God." ⁵⁹ It is not surprising perhaps that one author made the comment that Bultmann's book on Jesus "in a certain sense is a book on Jesus without Jesus." ⁶⁰ And another wrote: "According to the New Testament the Word became Flesh.... in Kerygma theology, the Word has become Kerygma." ⁶¹

The divine nature of Jesus, salvation, and therefore many other fundamental Christian issues are sacrificed in the bare earth policy of Bultmann and his school demythologizing the gospel. **Revelation is to him no passing on of supernatural knowledge, but "early church belief."** "But", Zahrt was to ask, "if we only have Jesus in the Kerygma, what in fact do we still have of him?"

Even the atheist philosopher *Ernst Bloch* considers the demythologizers' interpretation to be entirely beside the point. These theologians are in Bloch's opinion attempting to dissolve the gospel "into nothing but legend, like Moses or William Tell." ⁶² Bloch astutely argues: "People pray to a child born in a stable ... immediately - the stable is real. Such humble origins of the founder clearly are not invented. Legend does not paint pictures of misery, and certainly not of misery continuing for the whole of a life. The stable, the carpenter's son, the dreamer among simple people, the gallows at the end - that is historical stuff, not the golden fabric legend likes to weave." ⁶³

The methods Bultmann used to get rid of passages that were in the way of his interpretation, often strike one as peculiar. St. Paul refers to eye-witnesses still living who knew Jesus and his fate. (1 Cor 15, 3-8) They could be questioned at the time, and this empirical proof seriously impeded Bultmann's efforts to declare everything to be myth. He therefore simply stated that Paul's line of argument was theologically "unsound". Such peculiar casuistry is sarcastically and most aptly stigmatized by *Joachim Kahl*, a theologian who left the Protestant church: "This is unsound not where the apostle is concerned, but rather with regard to Bultmann's interpretation. The persistent outrage committed on the texts cannot be laid at Bultmann's door alone. It is the common business of theologians" ⁶⁴

Bultmann has already been challenged by a number of former students. Ernst Kaesemann, for instance, said straight out that form criticism "leaves us completely in the lurch when we look for formal characteristics of the authentic Jesus." ⁶⁵ Another, Gerhard Ebeling, has said: "If there were no resurrection, then there would be nothing to Jesus, and he would be without significance." ⁶⁶

Demythologizing the gospel leads to grotesque results, as shown by

the view expressed by *Edouard Dujardin* who wrote Jesus was really Nun, the God of Fishes (or, more exactly) the Water Serpent. ⁶⁷

What poverty of thought shows itself in this reinterpretation of the Gospel, compared to the grand design of salvation revealed in New Revelation in its profound, comprehensive elucidation of the gospel.

In Bible criticism, a strange mixture of science and fantasy has yielded the oddest results. Mommsen's words that "Fantasy is the mother of all history as much as of all poetry", attain to their full meaning in the case of the Bible critics. The intellect is clearly unable to stay clear of phantasms. The intelligence is all the time subject to the temptation to dissolve everything that has such metaphysical depth as to make it incomprehensible to it. Dostoievsky saw the situation clearly when he wrote: "Much that seems primitive to the educated is not primitive, but primary."

New Revelation says, and this should give food for thought to many a demythologizer: "There is more than the spoken or written word is able to convey." (Gr XI p. 135)

God's Word is often deliberately obscured in the Bible. Anyone attempting to unveil the secret by applying analytical methods will have it come apart in his hands. Human imagination will not help us to understand the mystery. New Revelation clearly says where that road leads to: "Anyone judging on an external, purely historical basis, using his intellect, what will he of necessity find when he sets to work with all acuity on these very different statements (in the Gospels)? I tell you: Either death of his intellect or the death of his faith." (Hi 11 p. 139)

In the introductory part of this chapter it was pointed out that the roots of the rationalist thinking applied to the contents of Jesus' message may be found in philosophy. That also applies in the case of Rudolf Bultmann. It is well known, as Dietrich von Hildebrand has written, that Bultmann was influenced by Heidegger's philosophy. ⁶⁸ Yet truth is not a matter of philosophical speculation.

Gollwitzer showed that the demythologizing approach to theology is not limited to just a few theologians, but has in fact spread to much wider circles of Protestant and in part also Catholic theologians. Truly an oppressive fact. Gollwitzer has written: "The whole of Protestant theology today bears the stamp of the problems posed and answers given by Rudolf Bultmann and his students, so one might be speaking of a post Bultmann generation." ⁶⁹

The 'new' knowledge offered by the demythologizing theologians today is in fact nothing new. *Marcion* did it all in the 2nd century. He rejected the Gospels of Matthew, Mark and John and eliminated from Luke's Gospel everything that did not fit in with his own views. Jean Guitton therefore wrote quite rightly: "Anyone wishing to 'demythologize' the gospel as Bultmann did, is twisted by the spirit of Marcion." ⁷⁰

Practically the whole of historical criticism has been

anticipated by pagan opponents of Christianity like *Porphyrus* (3rd c.) and *Celsus* (2nd c.). As early as the 5th century, the **Nestorians** maintained that it was not the Son of God who died on the cross, but another person. The Gnostic *Valentine* considered Jesus the "Redeemer" in the sense of an enlightened and exemplary teacher, and that is the view taken by most liberal authors today.

Modern research finds itself facing the same mystery as the Gnostics and pagan critics did in the past.

Anyone denying the resurrection and the act of salvation takes away the ground from under the feet of the Christian faith, and all preaching will then be in vain: "If Christ has not been raised, our preaching is in vain and your faith an empty one." (1 Cor 15, 14)

"Anyone denying the Son, also does not have the Father." (1 John 2, 23)

The divinity of Jesus is a mystery that is beyond human comprehension. A suffering god was as unfathomable to the Romans as it is to those wanting to demythologize the Gospels today. This leaves a continuous historical guessing game, and changing methods of research producing untenable hypotheses and sometimes absurd results, the original basis being the same. The words written in John's Gospel, "The light has entered into the darkness, and the darkness does not comprehend it" (John 1, 5) has remained valid to this day.

Confusion has grown among Christians over the centuries. Puzzled, they ask themselves if everything the churches are teaching is myth, i.e., invention. It is incomprehensible how some theologians can have the nerve to maintain that the findings of historical criticism (including the demythologized gospel) are able "to make the Christian faith real and relevant to modern man." ⁷¹

Guenther Bornkamm has pointed out that **hand in hand with radical Bible criticism, atheism has spread like an avalanche,** ⁷² and this clearly shows the causal relation. Papini was no doubt right in saying: **"No age has been further away from Christ and at the same time shown greater longing for him."** "The philological finitions, the exegetic commentaries, the variations shown in original manuscripts - all that is little help. The heart needs something different." ⁷³ People whose eyes are not blinded to metaphysical profundity have a longing for genuine revelation even in this day and age. New Revelation says of them: "I shall put the souls that are ready in your (the disseminators of New revelation) way." (Pr 163) "They are ready", the theme is continued, "because a desire for higher goals has come awake and alive within them." (Gr V 128, 3)

"For as long as a person does not feel any such desire within him, but pursues his life, like an animal, unconcerned as to his sphere of life, whatever it may continue into, feeding like a polyp at the bottom of the sea, there is no readiness as yet in him for a higher revelation." (Gr V 128, 4)

"Therefore also, only those shall be given the light to awaken their mind and spirit from the heavens who are seeking it, and also love and esteem it as the highest there is in life." (Gr IX 180, 6)

Was Jesus an Essene, or Leader of a Rising against the Romans?

Below, we shall have to consider a particular area of Bible critical literature, one called unscientific and tendentious by the experts. The theories put forward in this literature, that Jesus was a failed political rebel or a militant social revolutionary, have been presented to the masses again and again for many years now. The same applies to Johannes Lehmann's widely known thesis that Christianity did not originate with Jesus Christ, but had its origin in the Jewish sect of the Essenes at Qumran. Lehmann also adopted the theory, put forward by others long before him, that Jesus was the leader of an abortive rising against the Romans.

Those who know the Gospels will be surprised at such a peculiar pseudoexegesis, for it is difficult to imagine that the gospel text provides any useful basis for such fantasies. Protestant, Catholic and Jewish theologians and historians who are experts on the subject are unanimous in stating that those authors are guilty of violating the gospel text. Public censure in the spoken and written opinions of the experts has been annihilating. That, however, did not stop these theories from becoming widespread. The heads of Sueddeutscher Rundfunk, a major German broadcasting organization, clearly considered them sensational, and ran a thirteen-part serial representing Lehmann's views under the title "The Secret of the Rabbi J." in 1970. This was followed by a two-hour panel discussion on the subject. The wholly untenable nature of the theories was once again clearly established. Yet this did not prevent *Stern*, a major German illustrated paper, from publishing "The Secret of the Rabbi J." as a four-part prepublication serial entitled "Who was Jesus: What the Church Does Not Tell Us." Finally, the whole was published in book form by Econ, this time entitled *Jesus-Report - Protokoll einer Verfaelschung* (Jesus Report - Records of a Forgery). Millions of people have heard the radio series and read the articles and the book. Many of them will not, however, have heard the objections raised by the scientists on the panel.

New Revelation has a passage that characterizes the present-day situation: "The truth will always be hard to reach, while the rule of lies

spreads freely over the whole world." (Gr IV 33, 58)

It seems important to include the above hypotheses in our considerations, for New Revelation clarifies the whole issue.

Johannes Lehmann considers that the Bible texts suggest that Jesus was close to the Essenes and promulgated their teaching. According to him, Jesus then decided during the third year of his teaching activity to risk a rising against the Roman occupation forces, with his many adherents, but this failed, and he was executed by the Romans for being the ringleader. After his death, his followers are said to have made him into the figure we know from the Gospels.

If Jesus had been a rabbi representing Essene doctrine, two thousand years of Christian faith would have been one great deception. Lehmann's proposal therefore aims to achieve the collapse of the Christian faith. The suggestive question is therefore put in his book, "Is Qumran (the central monastery of the community by the Dead Sea) the 'cradle of Christianity'? and is Christianity nothing but a continuation of Chassidic hermits, grown and developed through history?" ⁷⁴ Lehmann bases his assertion that Christianity originated at Qumran on the scrolls found near the Dead Sea in the 1940s, scrolls that contained the Old Testament text and also other doctrinal matter. He considered that these scrolls showed that Jesus' teaching was not original, but had been taken from the Quwari people (Essenes). Such notions could arise among other things because the scrolls were precipitately published shortly after they had been discovered, sensationalism that was to lead in the wrong direction. In 1950, a Frenchman, Professor André Dupont-Sommer (Sorbonne, Paris), stated that the **teacher of righteousness mentioned in the scrolls** was identical with Jesus, for he, too, had been condemned, crucified, and ascended to heaven, to God. Like Jesus, he, too, had proclaimed the coming of the last judgement and was to be the highest judge at the end of time. ⁷⁵

The news was avidly taken up by the whole of the mass media. The effect on many Christians was one of shock. Yet the sensation was soon forgotten. Dupont-Sommer found that so many objections were instantly raised by practically all the scholars involved in the translation, that he immediately had to recall his premature and incorrect statements. They did not stand up to scientific scrutiny. A Protestant professor of theology, Herbert Braun, who had been studying the Qumran scrolls for fifteen years, stated: "The column of the Habakkuk Commentary contains absolutely nothing about the passion, death and resurrection of this 'righteous teacher'. All analogies between Jesus and the Qumran sect in that direction are contradicted by the texts, however much popular interest is looking for a sensation on this point." ⁷⁶

The Qumran people were waiting not for one, but for two Messiahs, one of whom was said to be a priest, the other a military leader. Lehmann does not right shy of making changes in the text, and

"in other respects, too, is deliberately misleading." ⁷⁷

It is impossible to derive Christian doctrine from the Qumran scrolls, for they are the diametrical opposite to major aspects of Jesus' teaching. A Protestant New Testament scholar, Herbert Braun, a man who, according to P.K. Kurz, is not suspected of wishing to cling to traditional dogma against his own better judgement, and is very much an expert on the scrolls, has stated: "Jesus asked people to love both personal and religious opponents (Mt 5, 44) and this goes far beyond the Old Testament, being the polar opposite of the 'eternal hatred for the men of the pit' (Man 9, 21 f.), that is demanded of pious members of the sects" ⁷⁸

The Essenes were permitted to extend their love only to members of the sect, all who were outside it had to be hated. The same **enormous differences exist with regard to issues of law and ritual.** Jesus' words concerning the Sabbath (Mk 2, 27) must have been considered downright blasphemous by the Essenes. They attached the greatest importance to ritual purity, while Jesus actually omitted the washing of hands deliberately in order to provoke the Pharisees, as New Revelation reports. The Qumran people were not even permitted to enter into dispute with the "men of corruption" (outsiders), nor accept food or drink from them. ⁷⁹ The Essenes shunned tax-gatherers and sinners as much as the Jews did.

To substantiate his hypotheses, Lehmann refers to Fank M. Cross. But the latter "exactly does not identify Qumran with Christianity". ⁸⁰ Lehmann's thesis collapses like a house of cards under scrutiny. All Catholic and Protestant exegetes say that he does not have the necessary subject knowledge in this field and refer to his "enormous lack of knowledge where the scientific literature is concerned." ⁸¹

Lehmann considered Jesus to have been more than just an Essene. According to him, Jesus also was a resistance fighter and a leader against the Roman occupation forces. This is nothing new. Some years before Lehmann, an American historian and orientalist, J. Carmichael, made the same assertion in his *Life and Death of Jesus of Nazareth*. ⁸² The Jesus novels published in Germany in 1970 also made Jesus a rebel and partisan leader. ⁸³ The novelist Frank Andermann did admit in his book *Das grosse Gesicht* (The Great Vision) that he had set his imagination "the task of looking for the origins of the enterprise that ended on the cross" (p. 165), yet on the other hand boldly asserted that the evangelists were swindlers in his eyes.

In the light of New Revelation, the fabrications of these writers appear as events "twisted in a distorting mirror, exaggerated, frightening or grotesque". ⁸⁴ The subject had already been taken up by Reimarus in the 18th century. In the 1920s, the Jewish author Robert Eisler wrote a large volume on it. ⁸⁵ Bishop Dibelius referred to this book as "construed magic", and to Carmichael's work, which is entirely based on Eisler's book, as "a plagiaristic condensation of Eisler's large work." ⁸⁶

Carmichael's book nevertheless came to be widely read and was applauded by the sensationalist press. The publisher of *Der Spiegel* (German news magazine), Rudolf Augstein, also welcomed the work with enthusiasm in a book review.⁸⁷ The thesis has also caught the interest of theologians, after *Lietzmann*, *Greguel*, *R. Bultmann* and *H. Buhr*, as well as of the philosopher *W. Boekker* and the Jewish author *Paul Winter*.⁸⁸

The Bible passages do not provide much material on which to base doubtful theories. This, however, does not inhibit Lehmann and the other authors. Lehmann overcame the problem by introducing the fictitious notion that the evangelists intended to "cover up" and "minimize" their revolutionary activities, wanting not to "put things on record", but "put the record straight." (p. 138)

What are the actual arguments used by these authors? Their main argument in favor of Jesus' supposed revolutionary activities is in every case the cleansing of the Temple, despite the fact that in the gospel stories this did not come up in the case before the Sanhedrin nor before Pilate. (As the passages quoted from New Revelation have shown, the cleansing of the Temple had no consequences, and the matter was never brought up.) In conjunction with this event, the entry into Jerusalem is cited as circumstantial evidence, despite the fact that the two events were almost three years apart, as New Revelation has firmly established. The authors consider these events to show Jesus' followers taking possession of the Temple by means of force. When the rebellion had been put down, Jesus, they say, was condemned to death by Pilate for being a political revolutionary. This is the axiom on which all authors who like to regard Jesus as a Jewish freedom fighter build their thesis. They do not make the least effort to go into the background of Pilate's strange behavior. Had they considered the historical facts described in the chapter "Jesus' Life on Earth. Illuminating New Information Complementing the Gospels in New Revelation", in conjunction with the miscarriage of justice committed by Pilate, their theory would have collapsed. As it is, they overlook the political background and the real reasons for Pilate's actions.

The way it is described in the Gospels, **the cleansing of the Temple cannot be confused with a political rising**. The authors subscribing to the revolution theory nevertheless find a way of seeing things as they always intended. The gospel report, they maintain, is "a kind of reduction to a minimum of what in fact must have been a massive undertaking." Thus Carmichael.

The gospel verse saying "Lord, here are two swords" is also taken to show that the disciples were armed. Yet even Eisler knew that two swords are not enough to organize a rising, and he therefore bent the passage to his purpose, saying: "Their response was - for each of them of course - to show Jesus two swords."⁸⁹ Armed revolutionaries entering battle with two swords a head - that surely is something completely new

in the history of revolution.

These inventive stories are indeed far from the truth, as may be seen from the following passage from New Revelation, where it is said what kind of weapon a disciple of Jesus should carry: "Your weapon with which you face people shall always consist only in love, gentleness and patience, and by taking this road, which is the one I am now walking before men, you will achieve more than with absolute zeal and its diamond fervor. But where you see that you are unable to achieve anything with love and the right wisdom among people who are in darkness, turn your back on them and continue on your way." (Gr IX 148, 9 and 11)

"I myself am now also on this earth, and where My outside person is concerned, accept the order prescribed by the Roman Emperor, nowhere rebelling against it, not even seemingly." (Gr V 133, 5)

"You, too, shall always obey worldly authority, be it gentle or strict, for it would not have power, had it not been given it from above, on account of the many incorrigible sinners." (Gr IX 159, 16)

Both the Gospels and New Revelation speak of a "fight" and of the sword". The detailed disclosures made in New Revelation leave no doubt as to the meaning of those passages.

"For this world, I do not gave you peace, but the sword, for it is by battling with the world and with all that it has to offer you, that you have to attain to the freedom of life eternal. For My kingdom does admit force, and those who do not take it by force shall never take it-" (Gr I 201, 4-5)

"Yet any man who thinks that I shall now found an earthly kingdom is greatly in error. The Romans are your earthly rulers and will also remain so in future, for as long as it pleases God. If, however, you were to rebel against them, they would break you and grind you in the dust." (Gr VIII 85, 26)

New Revelation tells us that Nicodemus the Councillor said the following to Lazarus: "The strange thing is that He has a great following among the Romans, and that no obstacles whatsoever are put in His way where the dissemination of His teaching is concerned." (Gr VII 47, 11)

Many of the Jews also were of this opinion. When Jesus was fighting for the souls of the Jewish people in the dramatic scene described as taking place in the Temple square, he refused to be made king and, therefore, the leader of an uprising. The Jew then said: "He is known to be a friend of the Romans and Greeks, and therefore cannot gain much of a following among us Jews." (Gr VI 146, 35)

If we compare the above statements with the completely inaccurate rebellion theory, an Old Testament passage comes to mind: "Many are the things that men imagine, and idle phantasies are apt to lead astray." (Sir 3, 23-24)

Jesus did demand revolution, but he meant a moral revolution, the inner change of values that would lead to a new attitude of mind. This

change of heart, New Testament *metanoia*, alone will renew and change the world.

An aspect that still remains to be dealt with is **Lehmann's assertion that Jesus was an Essene, and that Christian teaching did not originate with Him.** New Revelation also is very much to the point in taking up this issue, as may be seen from the passages quoted below. They show that **Jesus foretold His disciples that it would be said, even in His lifetime, that He had come from the Essene school.**

"We, too, are surrounded on all sides by the Essenes, who with ease perform all kinds of signs before the blind people, in order to win them to their side as time goes on. Our signs, being stronger and more miraculous, do at least generally make the people take note, even if they do not fully convince them, and that is exactly the right measure, and it would profit the people in no way if we were to make more of a show with our signs. When I heal all the sick, and indeed rouse the dead, this does not cause too great a sensation among the people, in view of the Essenes, - but it does cause the greatest offence to the Temple people, for they have for a long time wished that the Essenes in particular, who are right in front of their noses, might go to the devil." (Gr VI 248, 6-7)

"It really is quite a joke that I of all people am grist to the mill of the Essenes, and you will find people telling you that I am a disciple and have been schooled in this order, which itself believes that it shall soon morally govern the whole world. For the time being, therefore, this order is not against us, and it serves our purpose, even without actually wishing to do so." (Gr IV 248, 8)

There were indeed Jews in those days who took him for an Essene. "He is nothing but a masked Essene, he has all the magical arts, and is misleading the people in good and proper fashion." (Gr VI 146, 36)

To the Essenes themselves, Jesus said: "The words you Essenes are preaching to the people are utter falsehood and deceit, for you do not yourselves believe what you are teaching. You have a double standard, one for the people and another for yourselves, saying among yourselves that the latter is true, but that the people must not hear of it, in order to remain quiet and contented in the falsehood. What you take to be the truth is wholly false, yet what you are teaching the people is only half a lie." (Gr II 104. 20)

To his disciples, Jesus said; "Do not fall under the spell of the Essenes, for their words are lies, their actions deceit, and their friendship is utter hypocrisy." (Gr V 274, 8)

According to New Revelation, the **apostle Bartholomew had been at Qumran "as a full initiate"**, but had been able to escape. Bartholomew knew the tricks the Essenes used to work their "miracles", to impress the people and draw the money from their pockets. (Gr II 98, 6 f.)

Lehmann gave his book the subtitle "Records of a Forgery", but this is putting things back to front. It is not the gospel but his book that

deserves such a designation, for it has been shown from all sides that it is scientifically untenable. Both Carmichael and Lehmann ought to be aware of the brittleness of their desperate attempts at reinterpretation, though in spite of that they could be sure that their books would find their "faithful" and that financial success was guaranteed.

In conclusion, a comment is reproduced below that appeared in the journal *Publik* on 30 October 1970. "Lehmann reveals a frightening ignorance of the relevant literature in his writing, particularly with regard to historical criticism. After all that, one must ask oneself how it was possible for Lehmann's manuscript to be accepted by the expert editorial department of Sueddeutscher Rundfunk and the readers of the Econ publishing house as a 'report' or 'record' and to be published. Not even science fiction writers are nowadays allowed to twist the scientific facts in their field to such an extent."

Was Jesus a Social Revolutionary?

The thesis of Jesus the rebel leader has been pushed into the background by a new trend. It is the "theology of social revolution" that really is "in" now. Many of the younger clergy of both confessions, theology students, and the young people at the universities altogether, are considering Jesus to have been a social revolutionary, a man who put the main emphasis in his work on changing society, and whose primary aim had been to improve the position of the poor. This again is not a new theory. In 1908, a socialist, *Kautsky*, regarded Jesus as a man who went against and overcame the system in his book *Ursprung des Christentums* (Origins of Christianity). Towards the end of the 19th century, several USA authors were attempting to restyle Jesus a "prophet of an ideal social order", among them *Rauschenbusch*, *Shailer*, *Mathuos* and *F.G. Pedbody*.⁹⁰

Whenever social conditions were oppressive, theologians believed they could discern occasional traces of social criticism and revolution in Jesus' preaching. Today, such notions are fed particularly by the great poverty in underdeveloped countries which is in such extreme contrast to the wealth of the throwaway society in industrial countries. All the world knows the names of the physician *Che Guevara*, the priest *Camillo Torres*, and the Protestant clergyman *Martin Luther King*, who gave their lives in the fight against social injustice. The activities of the Brazilian Archbishop *Dom Helder Camara* have also met with wide acclaim and recognition.

The theology of social revolution is apart from anything else a reaction of the attitude of the churches, particularly the past attitude of the

Roman Catholic Church. A Catholic moral theologian, *Bernhard Haering*, accurately described the facts in saying: "The fact that medieval bondsmen and serfs were treated worse than slaves were in antiquity demonstrates that even at that time the Christian community of ritual, faith and love was no longer alive." ⁹¹ When the position of the peasants had become untenable in the 16th century, they set fire to about a thousand monasteries and castles during their risings, a clear sign as to who had been exploiting them. ⁹² The peasant risings had no religious motives. During the 19th century the church abandoned the impoverished working masses to despair, not lifting a finger against the horrors of child labor, particularly in the mines. Until the 19th century, bishops came exclusively from the class of the rich feudal overlords. Even today they are largely on the side of the small upper class that holds the reins in Spain and in South America. Archbishop Dom Helder Camara is looked at askance by them, just as the monk Las Casas was in the 16th century when he had reported the misery of the enslaved and bound South American Indians to the pope. There are just a few saints who cared for the poor, brilliant stars in the dark skies of a church devoid of love. It is not without reason that **New Revelation says of the church: "Your love is like a cold stove."** (Hi II p. 193>

The leaders of the Protestant church, however, lacked just as much in understanding in those days. Luther wrote that the common man needed to be weighed down with burdens, otherwise he might feel his oats too much. Melancthon, a German humanist and supporter of Luther, said: "It is great wickedness that the peasants no longer want to be bondsmen and pay their tithes as they have done till now." ⁹³

The young theologians have realized that the church has left the path shown in the Gospel of Jesus, but there is a danger that they may go to the opposite extreme. The views expressed in theological literature make one fear so. The aim of Jesus' actions is completely misinterpreted when some theologians say the following: "The individual is not put off with promises of a future *totaliter aliter* (other world) by Jesus that he will in fact never come to know. Our present life is not sacrificed for the future of the Kingdom." "The term 'God's rule' used by Jesus suggests present injustices being actively overcome." ⁹⁴ *H.G. Link* calls reference to life eternal an "ideology of empty promises". He considers this new theology to have "the task of fundamentally renewing Christianity." Falling away from the true meaning content of Jesus' Gospel, as clearly shown in New Revelation, is not a renewal but the destruction of the Christian faith. As New Revelation tells us, Jesus proclaimed neither class war nor paradise on earth. His words did not refer to social ethics, but were theocentric in character.

Nor are the theologians right who say that "Jesus never came in contact with the rich and powerful on this earth." ⁹⁵ Lazarus, Nicodemus and Joseph of Arimathaea were among the richest men in Palestine. According to New Revelation **Jesus also was in close**

contact with influential Roman military personnel, including those of the highest rank. (Gr VIII 157, 7)

The Gospels and New Revelation make it perfectly clear what was Jesus' sole intention. In New Revelation, the Lord said: "It is only the spiritual progress of every individual I can conceive of as the main purpose of his life, and not his physical well being." (Pr 149)

New Revelation also states in very concrete terms what the Lord thinks of his teaching being twisted to fit in with the materialistic view, which is the opposite. "Such a way of thinking has been the root of certain people's actions ever since mankind began, and in the present day, your learned materialists are openly preaching, finding a great audience who agree with them and applaud them." (Pr 272)

That is a highly topical way of putting it, accurately to present-day trends in theology.

Again, elsewhere in New Revelation it is said clearly and unmistakably: "This earth does have the purpose that on it children of the spirit of God shall be educated for the whole of infinity, and it is therefore necessary to keep the soil lean at all times, rather than too soft or too rich." (Gr II 205, 9) "Poverty is a great scourge for mankind, but it bears within it the precious germ of humility and true simplicity, and for that reason shall also always remain among men. Yet the rich shall not allow poverty to grow powerful, for otherwise they shall be greatly in danger, both here and in the world to come." (Gr VI 179, 3)

Poverty is part of God's plan of salvation, as New Revelation shows very clearly. The prediction made in the gospel, "the poor shall be always with you", has its significance, even if theologians who consider Jesus a social reformer and onesidedly stress the humanitarian angle, do not recognize this.

The message Jesus had to give was not primarily a social one; and certainly no call to class warfare and the upsetting of existing conditions. He said not a word against the slavery on which the economic system was built in his day. The fact that he did not wish to use power has already become obvious from the material quoted from New Revelation in earlier chapters. It is also evident from Luke 6, 27-36 and Mt 5, 38-48.

Jesus fully discussed the problem of poverty with his disciples. New Revelation has the following on the subject: "The goods of this earth are very unequally distributed, so that there are rich and poor people. This is the wise will of God. For it is because God has provided men with different goods, gifts and abilities that one man is utterly essential to the other." (Gr VII 37, 1)

"But the injustice and unfairness among men on earth is the greatest evil that brings dissension among brothers and sisters and causes enmity. Once they are present, there is no good among men, but envy, hatred, robbery, genocide, murder and wars." (Gr 179, 2)

"Over-selfish profiteering and the excessive desire for power and glory among men is the real Satan, a prince of this world which, being without any light of life from the heavens, is itself utter hell:' (Gr IX 101, 7-8) "If men were all to live together like this, and act according to the will, and guidance of God that has been revealed to them so often, no need, oppression and sorrow would ever arise among them. All misery men create for themselves, because of their evil desire for profit." (Gr IX 101, 5)

Wealth as such is not condemned by God. What matters is how it is used. Yet the majority of rich people undoubtedly fail to meet the prime requirement in this respect that is the precondition for their wealth being acknowledged. New Revelation says: "I am not only a friend of the poor, but also of the rich, if they use their wealth according to the G~od's true intentions. Anyone who has wealth, shall act accordingly, and he shall live:" (Gr VI 227, 10)

A rich Pharisee asked: "Lord and Master, your friends Lazarus, Nicodemus and Joseph of Arimathaea are many times richer than we are. Why do you not demand of them what you are demanding of us?" (To give up all earthly riches). Jesus replied: "There is a vast difference between their and your property. Their property is strictly rightful family property, and the royal treasures that form part of it are the outcome of genuine unselfish industry and the blessing from God's heavens. Also, those three are almost the sole support of the many thousands who have become poor and miserable due to your godless activities and behavior. Is that also the case with the goods you have amassed by robbing others?" (Gr VII 157, 8 ff) "To be rich on this earth and only use as much for oneself as is necessary to maintain oneself, that is, to be aparing where oneself is concerned, in order to be able to be all the more openhanded where the poor are concerned, that is being most alike to God while still in the flesh on this earth." (Gr III 192, 11) "Anyone doing more for the body than for the soul, or even caring only for the body and not at all for his immortal soul, is truly a fool:" (Gr VII 222, 15)

When the problem of poverty is discussed in New Revelation, it is made clear beyond doubt that this state, which has existed through millennia, does have its purpose based on divine intention, though many are unable to penetrate the deeper layers of the process of salvation and believe they can apply the standard of human reason to everything that happens. New Revelation stresses, and not without reason: "These words I am now saying to you are Life, Light and Truth, and their reality must be apparent to everyone who will be guided by them." (Gr IV 79, 9)

The Lord also emphatically states, in this context, that the world holds many dangers for the soul, dangers that militate against it attaining perfection and ripeness for the Kingdom of God. **The greatest danger is the Luciferic element of arrogance, and in God's plan of salvation this has to be constantly opposed.** A feeling of sovereignty is imminent in every soul, and therefore also the germ of

arrogance. New Revelation considers the consequences, i.e., a dam has to be built to counter the dangers liable to arise from this: "That is why poverty prevails so greatly over wealth in the world, to keep a sharp rein always on arrogance. Put a crown on a beggar's head and you will soon see his former humility and patience evaporate:" (Gr IV 83, 1-2)

"The harshness of life is a vessel of life in which it is hardened, like a diamond. Each should therefore take his cross upon his shoulders and follow Me, wholly in love, and he shall attain to life eternal." (Hi p. 335)
"Poverty and hardship are no excuse for theft and robbery, and even less for killing the person who has been robbed." (Gr IV 79, 2)

"I know very well why I left this or that fate come upon one nation or another. For you, however, it shall be enough to know that I, the Father of all men, do not give harmful gifts to My children, whatever their state may be, and least of all to those who seek Me, recognize Me and love Me." (Hi II p. 296)

"For anyone come to awareness in the spirit, however, it is better to take pleasure in the goods of heaven, and in doing so accept a little hardship where the goods of this world are concerned." (Gr IX 209, 10)
"Everything that has been admitted to existence has to exist as a motive element for the betterment of man." (Gr V 158, 1)

For peoples who go completely astray, losing sight of the goal set for them by God and becoming deaf to all warning calls, "there can however be no school other than that of misery. These are the words of the One who knows all peoples on this earth." yii II p. 319)

Excessive hardship on the other hand would be harmful rather than helpful for the soul. This has been aptly expressed by Thomas Aquinas in his "*Gratia supponit naturam*" - "grace presupposes nature." **Grace cannot come into effect for people who are constantly bearing the burden of extreme poverty and care.** That is also what New Revelation tells us, and the judgement spoken over those responsible for such excessive poverty is annihilating.

"Poverty is an evil thing, often inducing greater vice in men than wealth does." (Gr II 68, 4)

"If the rich and powerful take everything for themselves, then very many people will have to suffer the greatest poverty and live lives of nothing but misery and great suffering, because everything belongs to the few rich and powerful people and nothing to the poor - except for the meanest of rewards the rich and powerful are prepared to give them in return for the hard labor they perform." (Gr VIII 182, 8)

"... poverty and need among people on this earth solely and entirely makes for lack of love among them ..." (Gr IX 210, 4)

"You know that a person grown rich in worldly goods has usually also in his heart become a stone, lacking in feeling and in love. Yet where does such a person find himself in the inner sphere of life? I will tell you: at the point of eternal judgement and of his death . . ." (Gr VIII 182, 1)

"... and this (turning away from material things) is indeed not an easy

task for the soul once it has become filled with love for the world, and there are very many rich and powerful people in the world for whom it is harder to let go of the world of matter and what they believe to be its value-than it would be for a camel to pass through the eye of a needle. (Gr VIII 183, 5)

"Yet what benefit would it be to a man to own even all the treasures of the earth, and being able to use these to obtain for himself all imaginable pleasures, if this were to harm his soul?" (Gr VIII 183, 9)

Reading the words "if the rich... take everything for themselves", one will immediately think of those who own a latifundium and of the monasteries in Europe and elsewhere that for centuries exploited the poor country people, and of South America, Ethiopia, Pakistan, India and other countries where to this day the greater part of arable land is owned by just a few, and we all know how industrial nations have for decades dictated prices to the poor countries providing their raw materials that did not even provide subsistence levels for those peoples, while the industrial nations were rapidly increasing their wealth.

The Lord made specific reference to latifundium owners and industrialists in New Revelation, saying that "so-called landowners will one day be severely taken to account, and shall have to show how they used their wealth, down to the last penny. Woe to those who squandered their income, wasting it on high living and harlotry." (Hi I p. 358)

"The great and the powerful are thieves and robbers of nations because of their desire for profit and their great need for power, and they will have to expect their just rewards from Me in due time." (Gr IX 101, 6)

For centuries, the peoples of Europe and other parts of the world have been exploited and bled white by powerful absolutist rulers, great landowners and industrialists. One has to know history to have even an inkling of the misery and suffering behind such a statement. People with different colored skins were suppressed and exploited by Europeans relying on the superior power of their firearms. Later the power of money was all that was required to keep countries in Central and South America in economic dependence. **New Revelation explicitly states that "industry directly opposes the principal commandment of Love. Merely turn your eyes to America, England, etc:!"** (Hi I p. 347)

In Palestine, the economy was based on the exploitation of slaves in Jesus' day. In spite of this, Jesus absolutely refused the use of power and of terror to change the world, and at the same time emphatically stated that **the meaning of life is not to achieve the highest possible standard of living.** The following passages from New Revelation clearly show that **the Marxist ideology of paradise on earth is utopian.**

"Let each of you remember that the earth cannot possibly be a paradise, for it has to remain a proving ground for all time for every spirit placed in the heavy flesh of man, for without this no spirit could

attain to a perfect, eternal life." (VdH 85, 10)

"Do you think I do not know what the world is doing, and that I am perhaps too disinterested to chastise the world for its misdeeds? I tell you, think differently and leave the guidance of the world to Me."

"A man who draws his sword shall die by the sword. Overt force will never achieve anything against the world, for where the world recognizes force it will also meet it with force, and in this way one nation is constantly at the throat of another."

"Anyone wishing to fight the world has to fight it with secret weapons, and these weapons are My love and My peace within you. Each will, however, first have to overcome the world within himself with these weapons, and only then shall he be able at all times to use these weapons successfully against the outside world."

"Truly, anyone who has not mastered the world in his own heart shall master it even less outside. And anyone who still feels in his heart a zeal that is like a blight has not yet finished dealing with his own inner world. My spirit and My peace are not zealous, but act powerfully in utter quiet and unnoticed by all the world, and they have no other outward signum but the works of love and in outer appearance humility." (Schriftt. 35, 20-24)

These are clear statements that permit no quibbling. **The theological system-changers who have accepted Marxist lines of thought, have no right to lay claim to Jesus and speak of a "renewal of the Christian faith."** There are too many people in the world today who want to change the system, and the very heart of Jesus' message means nothing to them, for their hearts are often filled with envy and hatred instead. Nietzsche said of them that stage one was to demand justice from those who held power, but the final stage would be that one had all power to oneself. ⁹⁶ The call for freedom and equality often is merely a masked form of desire for power.

Jesus foretold that the use of force cannot in the long run lead to happiness. We know now from experience that the unity aimed for in the East has ended up in despotism. Tsarist terror made way for another form of terror. At the same time, militant atheism initiated religious persecution. Two prominent people have borne witness to the outcome of force being used to change the system. In his Letter to the Communist Party in the USSR in September 1973, Alexander Solzhenitsyn stated that since 1917, 66 million people had been exterminated for political, economic and class war reasons in the Soviet Union. ⁹⁷ For decades during Stalin's rule, 10 to 12 million people were held in labor camps, bringing untold suffering to them and their families. ⁹⁸

Professor Andrei Sacharov, the "father of the Soviet hydrogen bomb", said in an interview on the Swedish radio that cynicism, apathy and exhaustion, hypocrisy, a deterioration of morals and of creative powers were prevalent in Soviet Russia, and that it was particularly the educated

classes that were suffering from this. According to him, the history of the Soviet Union should serve as a warning to the West and to the Third World, so that they might avoid the errors of development of which his country had become guilty. ⁹⁹

A well-known sociologist, Max Weber (1864-1920), stated 50 years ago that brutality always gave rise to more brutality, and that in the end the use of brutality against injustice did not result in victory for a higher justice." ¹⁰⁰

Philosophical and political utopianism will always lead to tyranny, because, as Hugo Ball has said, all system-changers use a negative approach: "Not one protests against the inner life, always only against the outer life."

True humanism will remain unthinkable until the message given by Jesus has come to realization in the hearts of men.

No End to the Negative Jesus Books

A Critical Assessment of Augstein's Jesus Book

A sensation was caused by the Jesus book of Rudolf Augstein, publisher of *Der Spiegel*, - whether justifiably so or not is another question. ¹⁰¹ Augstein was not so much concerned to show how the

church lost its way in the course of almost two thousand years in the 426 pages of his book, but rather to consider the destruction of the Christian faith altogether. As to whether he wrote the book himself - and this has been doubted by many - or there are others behind it, this has no bearing on an analysis of the contents. **Augstein has nothing new to offer.** The work is a compilation. Everything he says has been said before by others. In Augstein's view, "the most precious fruit of the search for meaning is the insight that . . . **man has no final meaning.**" (p. 421) And "a fool would not have to be a person who takes the whole Jesus figure for a myth" (p. 47)

"The **Gospels contain the teaching of the evangelists, nothing else**, and this in turn **contains the doctrine of the Essenes**, the Qumran sect, **the Apocalypics, the liberal Pharisees, the Jewish Christians, the Hellenists, and nothing else.**" (p. 164) The scenes described in the Gospels have, according to Augstein, been woven from Old Testament prophecies (p. 182) and he considers it all "the work of the early churches" (p. 367).

Augstein indiscriminately adopted the theories of Bultmann and other authors, despite the fact that Bultmann's own students had spoken against radical demythologizing of the Gospels, and even the atheist philosopher Ernst Bloch considered it untenable. **Augstein's basic approach is nihilistic, and his philosophical concepts are borrowed from existential philosophers * such as Heidegger and Sartre.** There is only one theory he does not trust: that Jesus is supposed to have been a political rebel leader; this does seem improbable to him, "as one does not get beyond tentative notions and deductions:" (p. 195)

Augstein, "a know-all beyond compare" (R. Pesch), maintains that **"Jesus does not show us how to live"** (p. 163) just as everything to do with Jesus was really open to question.

His aim was to create uncertainty for his readers, and as the churches have largely forfeited the people's trust, their theologians feeding the doubt in the hearts of the faithful, Augstein's "document of mystification" (Pesch) undoubtedly has found fertile soil among many. When theologians are denying the resurrection of Christ, and Christianity is regarded merely as "service to our fellow men", one is forced to agree with Augstein when he writes: "And two thousand years of church for this!" (p. 102) Nor is it surprising when Augstein is surprised at the Catholic theologian *Josef Blank* stating that "Jesus did not intend to proclaim an eternal truth, beyond all time, but addressed himself directly to the people of his time." (p. 103) ¹⁰²

Like many before him, Augstein chafes at many passages in the Gospels, considering all pericopes where a solution is not obvious to him to be "suspect" - as has become the custom. He does not know that Jesus told the apostles: **"Generally speaking, the full, naked truth cannot be given to mankind at this time except only in parables.** (Gr III 168, 12)

Yet it is often simple issues Augstein is concerned with. **New Revelation provides plausible and convincing explanations for practically every question he is raising.** For instance, he takes objection to the way the evangelist has Judas say "that is the one" to the Temple law officers as he betrays Jesus. His argument is that Jesus was "generally known" in the small area around Jerusalem. "There was no need for an expert to identify him with the words 'that is the one'." (p. 184) New Revelation describes the event in detail, and it is immediately obvious that the evangelist has reported it correctly. It says: "The officers shrunk back, however, because they had heard many things of My powers and were afraid of them. Which also was the reason why Caiaphas had selected people who did not yet know Me." (Gr XI p. 198) Finally, it also was nighttime and dark when Jesus was apprehended.

The **death sentence given by Pilate**, when he had previously expressly stated that he found him innocent, **seems "monstrous" to Augstein.** In his opinion, "this is the work of invention". (p. 197) **Augstein also clearly had no idea of the historical background as described in this book** in the chapter on Jesus' Life on Earth. **Everything new or incomprehensible to him is either "suspect" or "monstrous".** He is **ready with a premature judgement whenever he cannot see through a situation.** On the other hand he also does not shrink from making his **own fantastic constructs** - as Rudolf Pesch has written. ¹⁰³

The gospel reports on the law officers who apprehended Jesus also seem improbable to him, for he imagines this to have been done by a Roman cohort (600 men).

He creates problems where none exist. "Where did the Jews get a cohort from, with a senior Roman officer to lead them?" Augstein asks. (p. 202) There is not a word about a Roman officer in the Gospels. Both the Roman army and the Temple Guards had senior officers. Nor is a cohort mentioned in the Gospels. Matthew 26, 47 refers to "a great crowd . . . from the chief priests". Mark 14, 47 has exactly the same words. Luke 22, 47 also refers to a "crowd". John (18, 3) reports a "band of soldiers and men from the chief priests" and (18, 12) "the band with its captain and the officers of the Jews." In the ecumenical translation of the Bible (Katholische Bibelanstalt, Stuttgart, Germany), no mention is made of soldiers even in the passage from John, and instead it says: "Judas came with a band and with officers from the chief priests."

New Revelation gives precise details. "At that moment, a troop of armed Temple guards approached, bearing torches." Nor is a "captain" mentioned, but merely a "leader". It is not admissible to interpret the word "captain" in John's Gospel to the effect that Roman military personnel were involved in the apprehension of Jesus. Pilate was very well informed on Jesus' preaching, and had no cause to have him apprehended. If he had wished to do so, he would not have needed Temple priests for that. And does Augstein seriously believe the Romans

would have put a third of the armed forces they had stationed in Palestine (one cohort) at the disposal of the Jewish priests to arrest one man during the night? And can he really think a Roman captain would take a man he had arrested to the former High Priest Annas who had been deposed by the Romans? His own statements make this seem improbable. (p. 204)

In the 426 pages of his book, Augstein keeps putting **question marks into the gospel text**. Here is a typical example from page 219: "He was handed over (?) by Pilate (?) to be killed (?), crucified (?) by Roman (?) soldiers (?), one sees nothing but question marks." - If one sets out to systematically invent myths, there are no limits to the possibilities offered by the condensed style of the Gospels. That can be done until - as the Marxist Ernst Bloch put it in drastic words - "only purple is left of the Gospels".

Reading New Revelation, however, it is possible to do away with one question mark after the other. It is a real mine of information, providing important details that give us a clear picture of the true situation. If Christians who over many years have grown uncertain through reading the literature of biblical criticism were to realize that those critical excursions have feet of clay, they would agree with the following, dictated into Jakob Lorber's pen by the Lord: "Each (critic) thinks he has hit the nail on the head one way or another. But it does not take long and another comes up who proves to the first, down to the last iota, that he has got it utterly wrong. And so it goes on and on, and in the end the last of them knows no more than the first whether he had hit the nail on the head or not." (Schriftt. 60)

It is just as Alexis Carel said, that "the reality is not always clear and simple". "The Word of God in the Bible shows no simple straight uniformity, but is often deeply buried beneath contradictions, obscurities and difficult questions. The starting point for all reflection on the Word of God therefore has to be reverence for this mystery." ¹⁰⁴

According to New Revelation, **Jesus foretold his disciples that in time to come scholars frequently would not understand his message**. "Many of the worldly wise only produce something that will serve earthly purposes, while anything deeper, inner and spiritual remains alien to them." (Gr IV 236, 1) "The worldly understanding of men does not grasp the inner things of the spirit and of living truth, and takes those for fools who bring them news of such." (Gr IX 132, 16)

Bible criticism has shown that when the intellect is made to rule supreme, it is not possible to grasp what is supernatural and unique in Jesus. The intellect is then completely blind to the metaphysical profundity of many of the impenetrable mysteries of the godhead, of creation and of salvation. "Yet he does not have to be a fool" who puts more of his trust in the illuminating, clear and logical disclosures made in New Revelation than in a Bible criticism that cannot free itself from false images, puts forward constantly changing

hypotheses lacking in credibility, and finally, after endless discussion, has returned again to the place where 2nd and 3rd century pagans like Celsus and Porphyrius had started from.

Considering the theological literature on research into the life of Jesus, a literature leading to radicalism and atheism, one has to believe the words spoken in New Revelation: "I was nailed to the cross in those days, My teaching was derided, and My disciples were abused and persecuted. And that is how it shall be again. Instead of My person, men will nail My teaching to the cross and deride it." (Pr 91) "But leave those who think themselves learned men to their pseudo-wisdom. The time of their triumph will be short." (Pr 31)

"A time will come when all your notions of wisdom shall not be sufficient to give you solace or even peace. In the events that shall come upon you, you will be standing between two worlds and accuse God and your fate of cruelty, because the material world shall reject you with derision, and the spiritual shall not receive you." (Pr 30)

*According to existential philosophers the protagonists of existentialism, the existence nor nonexistence of God is quite irrelevant where the question of man finding himself is concerned. Life in itself is meaningless, and our existence gains meaning only by what it chooses to call meaningful.

The New Godless Theology

Below, the latest form of theology will be discussed, that puts everything that has gone before in the shade. **Protestant, Catholic and Anglican theologians are denying either the existence of God or life after death in the other world for the soul.** There have always been people who denied God, but it is only now, in these final days, when the confusion of minds is moving towards its highest point, that such things are said by theologians, and indeed by an Anglican bishop.

Even in antiquity, philosophers held opposing views as to the existence of God. Atheists have always considered chance to have been the beginning of everything, with history then taking a deterministic course. *Democritus* (460-360 s.c.) considered the **principle of form to lie in matter itself**, just as present-day materialists do, and with this established the mechanistic view (Fragmente phys. 1)

Heraclitus (500 B.C.) who was to influence particularly Hegel, Nietzsche and Heidegger, ¹⁰⁵ said: "This scheme of the universe, the

same for all beings, has not been created by any god, it has been there for ever" (Fragmente 30).

Anaxagoras (500-428 s.c.) held the view that the world, while divine in origin, was a mechanism that once set in motion is then only causally determined, without teleological forces. (Fragmente 12) This **image of God being a kind of clockmaker who created a work and then let it run without taking further care of it, is one that recurs again and again in the course of time.**

Even within the Catholic Church this view was presented in the nominalist theology of *Nicholas Oresne* (d. 1382).

Concurrent with the atheistic views held in antiquity, **other Greek philosophers believed in a personal God.** *Pythagoras* (500 s.c.) believed in a creator god, the divine origin of the soul and its immortality after death. ¹⁰⁶ *Socrates* (470-399 s.c.) also believed in god and considered the soul to be part of divine nature. ¹⁰⁷ *Plato* (427-347 B.C.) likewise believed in a creator god who existed invisibly, nonphysically and eternally, beyond the visible world, and in the immortality of the soul. ¹⁰⁸ And so did *Thales of Miletus* (d. 636 s.c.). ¹⁰⁹

It was not until the 18th and 19th century that the problem of God was again discussed among philosophers. This started with *Descartes* (d. 1650), the founder of rationalism and of modern philosophy altogether. *Auguste Comte* (1798-1857) established the basis for positivism and hence the precondition for materialism. *Ludwig Feuerbach* (1804-1872) initiated a new era of secularization.

Feuerbach's work attracted little attention to begin with, and the philosopher was forgotten. Yet his books *Das Wesen des Christentums* (1841), *Das Wesen der Religion* (1845) and *Theogonie* (1857) (The Nature of Christianity, The Nature of Religion, Theogony) were to bring about a decisive change. Feuerbach only considered realism and materialism to have validity in philosophy. **He attempted to knock over the whole system of religion.** As there was no room for a heavenly paradise in his philosophy, he believed in "changing the evils that are revokable in human life" (I 200), i.e., realization of paradise on earth.

Feuerbach had a powerful influence on Marx and Engel though these were later to go their own ways. "*Engel's* doctrine of dialectical materialism subsequently formed the basis of Soviet ideology, an ideology so dogmatic that it often evoked comparison with a secular religion." ¹¹⁰ Meanwhile dialectical materialism has also spread in the West, inundating all countries, like a flood.

Originally, little attention was paid to those ideas, but they were explosive by nature, as is apparent to everyone today. According to the *Spiegel* (German news magazine), God is dead for every third person in Germany today. ¹¹¹

For some time now, atheism * has crept in even among theologians. A particular sensation was the book *Honest to God* by Archbishop *John A.T.*

Robinson (U.K.). The book reached an edition of 350,000 copies, and readers were taken aback on finding themselves asked if they had ever considered that getting rid of a divine being might be the only way for the Christian faith to continue to have any real meaning in future. This would mean that mankind would be able to, and indeed have to, manage without a God who was beyond this world. ¹¹² The writer continued to ask if the whole world of supernaturalistic concepts did not favor such a christology constructed regardless. He felt that we should be able to read the story of the birth of Jesus without having to give it reality by literally looking for the supernatural intervening in the natural world. When the Christmas event became a nice story, then naturalism - i.e., the attempt to explain the Christ event in purely human terms - would rule supreme, as the only alternative that had meaning for an intelligent person. Once the "dogma" of the divinity of Jesus had been removed, one would be left with quite a sympathetic image of Jesus as a person - despite his radically "antitheistic" character. ¹¹³

Robinson - like others - was preaching Christianity without religion. A Christian faith without Christ and without God - a paradox par excellence. As Blaise Pascal has said, men are "in a natural and unavoidable weakness, to take any science to absolute, perfected order." ¹¹⁴

For various American authors, among them *Paul van Buren* who also wrote a bestseller, "God" also is a word that has no meaning." ¹¹⁵

Manfred Mezger, Professor of Theology at Mainz, also considers **"God" to be an empty term**. He has said: "There is a Lake Constance, and there are the Himalayas, but there is no God." ¹¹⁶

The worrying thing about these statements is that for many a member of the clergy who is a believer and understands the facts of the case, the question arises: "Is it not only Dr. Robinson who is atheistic, but generally speaking the whole of Protestant theology today?" ¹¹⁷ The following declaration given by Professor *Wilker* in March 1974 makes it seem justifiable to speak of an "emergency state in the church". Wilker said that far too many theologians considered Christ merely an earthly being. The Clergy Training Institute was according to him "a sociopolitical school" where the servants of the word were trained to become "social engineers". The phrase "state of emergency in the church", he said, was to be heard throughout the Protestant church." ¹¹⁸

The Catholic Church has also been affected by these destructive tendencies, as may be seen from the following examples. A Jesuit, Professor *Rupert Lay*, declared at a meeting of young Christian Democrats held at Mainz in Germany: "We are failing in our job when we put people off with words of a heaven in another world that does not exist." ¹¹⁹ Another Catholic theologian, Professor *Halbfas*, **denies the resurrection of Jesus and also the existence of hell**. In an essay entitled "*Illusionen muessen sterben*" (Illusions will have to go), this teacher of religion wrote: "There is no passage in the New Testament

where it says that there is anything in man that will continue beyond death." ¹²⁰

Dietrich von Hildebrand has stated that **far more Catholic theologians have become infected with Bultmannism than is generally realized**. "The whole of this confusion", he wrote, "has its roots in Heidegger's existential philosophy." ¹²¹

A Protestant theologian, *Dr. Dorothea Soelle*, holds the **view that it is not necessary to believe in God in order to be a Christian**. "God, magnificently ruling over everything from the world beyond, has become an impossibility." ¹²²

A Protestant professor of theology, *Herbert Braun*, a **leader in the world-wide "God is dead" movement within the church**, considers that God does not exist in some place or other, but that "God is nothing but a certain kind of feeling for one's fellows." ¹²³

All this is indeed dismaying, and we can feel with *Franz Deml* when he says: "As a Christian, one can only look upon the atheists in clerical garb with incomprehension." ¹²⁴

No less worrying reports from Protestant theological faculties where the fruits of secularism and materialism, from seeds sown well over a century ago, are now showing themselves. In 1969, students of the *Basisgruppe Theologie* (fundamentalist group in theology) at Tuebingen University distributed leaflets saying: "The New Testament is a manifest of inhumanity, trickery practised on the masses on the grand scale. It makes fools of people rather than make the objective interests clear to them." "The New Testament is the product of neurotic Philistines." ¹²⁵

In another leaflet the group distributed at Heidelberg University, a leaflet given the majority vote in a theological seminar, one reads: "Sermons have to be abolished, and there are to be no seminars on biblical texts, for it is entirely a matter of revolutionary speeches to change the system of the church and of society." ¹²⁶

Reading such anarchist products from the minds of budding theologians, material given a majority vote in seminars, the inevitable conclusion must be that now, in these final days, the spirits have entered the field for the decisive major battle against the plan of salvation.

Feuerbach's philosophy of atheism has made its way. The insidious process of secularization is about to change the Christian faith into an atheistic philosophy. The "God is dead" school has replaced God with "being there for others", i.e., religion is transformed into something else, into pure morality. That is a perversion of the concept of religion. Religion comes from the Latin *religare*, i.e., man being bound to and dependent on his originator, which is God. Atheistic humanism, however, knows nothing of an encounter with God, and no dependence on the numinous. Promethean man will not suffer a God above him on whom he would be dependent.

The "message of salvation" of what is known as the "immanence

secular school" will, however, not bring the salvation men are hoping for, and shall soon show itself to be "utopia" and a threat to existence.

The roots of these forces of anarchic chaos go back to the age of secularization. The worrying signs of dissolution can be understood only if one knows how and when the seed of unbelief was sown. What the previous century was beginning to think, the present century has put into application. That is the reason why this chapter started with a brief introductory review of the philosophers of the age of secularization.

The views quoted below of the theologian Bonhoeffer differ in no respect from the philosophy of Laplace (d. 1827): "Man has learned to find his own solutions to all important questions, without recourse to the 'working hypothesis God.'" ¹²⁷ Considering the ecological disaster now beginning to emerge, a disaster more or less impossible to avert, with mankind blindly destroying his life environment, one wonders if Bonhoeffer would still assert with equal conviction that man will cope with all the problems on this earth and that everything can be done.

The days of the great cleansing, in conjunction with terrible disasters clearly described in New Revelation, will not be far off now. Then many will have to agree with Nietzsche: "Where has God gone? Let me tell you. We have killed him - you and I. Are we not all the time stumbling? And moving backwards, sideways, forwards, in all directions? Is there still an above and a below? Are we not lost in endless nothingness? Do we not feel the breath of empty space? Has it not grown colder? Is not night and ever more night constantly approaching?" ¹²⁸

Mystics and poets often have deeper insights than the atheistic theologians. "You can possess God only in your heart, not in your intellect", the mystic Eckhart said, ¹²⁹ and Friedrich Rueckert wrote: "Anyone who does not feel God within him and all spheres of life will never prove his existence by bringing proof." (*Weisheit der Brahmanen*)

The current situation is strikingly similar to that described in New Revelation, when the present age was forecast. "It will be difficult to realize where the truth lies hidden and buried under all the tissue of lies." (Pr 222) "It grieves Me to see how the masses begin to turn their back on Me and, instead of following Me, follow the one they know to be evil" (Pr 287)

"Everywhere people wish to adapt My teaching to their life in such a way that no sacrifice, no denial is required to become My disciples, My children:" (Pr 17) "Even now (in our day) My teaching takes its own line straight through these obstacles, and it shall become accessible to mankind when the right moment has been achieved through harsh fates, affliction and suffering, when all false hopes for worldly power and eminence stand nakedly revealed as the delusions they are, will-o'-the-wisps that lead those who follow them into swamps and morasses instead of onto dry ground. Then at last clear insight into My word will prevail, bringing faith even for those who have previously, on the basis of their intellectual knowledge, imagined there to be no God, and that

they themselves were the God - at least on this earth -, i.e., the man of intellect with the construed figments of his mind." (Pr 107)

"I am sending you these explanations in order to open up for you the Gospels, that are sealed with more than seven seals, and through these books (New Revelation) clear the way to Me and My heavens." (Pr 229)

- Atheism = doctrine of the nonexistence of God.

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Part V

The Question of Scientific Validity for Evolutionism

This chapter is devoted to the discussion of a question that is of fundamental importance, holding pride of place in the confrontation between Christianity and atheism. The outcome of this conflict will be of crucial significance, for it will determine whether atheism is going to spread even further and faster than whether it will be possible to pull an important piece of ground from under its feet.

Evolution is taken to be the progressive development in nature from something lower to something higher. Extinct species have demonstrated that species can be more or less arranged in sequences that show almost perfect gradation of form. Up to this point, the theory of evolution is not in dispute.

Evolution maintains that such development proceeds without supernatural intervention, entirely on the basis of external, purely mechanistic causes and the laws pertaining in nature. According to this theory there is no room for the divine Creator. The protagonists of evolution are known as evolutionists.

Below, the factors are investigated that have given rise to evolution. It will be necessary to determine if evolution could possibly have taken place due to forces inherent in matter, assisted by chance. The theory, also known as the theory of descent, maintains that man descended from animals. According to materialistic dogma, the intellect arose out of nature, i.e., is not the primary principle postulated in Christian teaching, but emerged from matter in the course of time. In the view of the evolutionists there is no need for a Creator God, who therefore also is not mentioned in the literature representing this theory.

Evolutionism is the generally accepted view today. It has found its way into the textbooks and dominates in all mass media discussions. Students and school children are presented with a one-sided picture, only rarely learning anything of the many critical views that have been voiced. As already mentioned, evolutionism is a philosophy. A scientist, W. H. Thorpe has thrown light on the motives that gave birth to this monistic materialistic theory, saying that the overwhelming majority of people who have lost their faith in God, or perhaps never had such faith are, according to Woods, only believing in nature. He added that, in his opinion, this applied to almost all scientists. ¹

Evolutionism is incompatible with Christian teaching. If this theory were to prove generally untenable, one of the main supports of materialism would collapse. The dispute therefore goes far beyond the level of a scientific theory. For a long time, it appeared that the materialistic approach would be victorious, with the theory precipitately presented as having a sound scientific basis and widely popularized.

Meanwhile, however, the situation has changed, though the public has not been aware of this. Very many renowned scientists have come to realize that there is hardly any other scientific discipline that contains more contradictory and unproven statements than evolutionism.

To begin with, a brief outline is given of the different stages of evolutionism.

In 1809, Jean Baptiste Lamarck (d. 1829), put forward the thesis that conditions on earth had changed over extremely long periods of time, and that plants and animals had had to adapt to a changing environment. This development, he stated, had occurred in very small steps. The acquired characteristics were hereditary, and new individual forms arose in this way. Lamarck's theory was later shown to be untrue. It was realized that there is no inheritance of acquired characteristics. There is also the fact that many animal species living in the same environment have developed quite differently. Other species again have remained exactly the same for thousands of millions of years, despite the fact that their environment has changed.

In 1859, Charles Darwin published his book *The Origin Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life*, establishing a new theory. He had already come to see that Lamarck's theory was untenable, and expressed the view that heaven might preserve him from such nonsense, a tendency for progressive adaptation due to the will of animals slowly becoming effective.² He continued that the conclusions he had been led to draw did not differ greatly from Lamarck's, but that the means of variability did so completely.³

According to Darwin, variation in the animal world and the origin of new species were due to selective breeding, the survival of the fittest. The fittest, determined by selection, were gradually perfected. There had to be a driving force behind this, however, to bring about changes in the hereditary structures. Darwin as yet knew nothing of genes, the basic units of heredity, and the changes they undergo due to mutation. In those days, species variations were considered due to intervention on the part of the Creator. Darwin also held this view, as will be shown. Subsequently atheist Darwinists left no room for God Darwin's theory, ascribing evolution to the forces inherent in the material world and to chance.

Like Lamarck's, Darwin's theory was based on the assumption that species variations occurred only in slow stages, over millions of years. It was, however, soon to be shown that Darwin's theory, too, was not tenable, for a variety of reasons. Selection would of course preserve the best specimens of a species, but it could never produce a new type, lacking in creative potential. The theory also has other weaknesses. The principle of selection of necessity means purposive evolution, with no room for luxury and hypertrophic development in the animal world. Yet the luxuriant colors to be found in the fauna, on earth, and in the depths of the sea, are quite striking, confounding this theory. Animals also developed characteristics that militate against usefulness of purpose. The 'Irish elk' (*Cervus megaceros*), now extinct, carried the most enormous antlers that undoubtedly were just as harmful to the animal as

the great, backward-curving tusks of the Ice Age mammoth - no longer a weapon but indeed a burden. ⁴ The same applies to the teeth of the saber-toothed tiger.

Lamarck nor Darwin have been able to explain the enormous variety of living organisms developing in biotopes offering a very much lesser range of variety. According to G. Heberer, there must have been about 20 million genera of horses between the Miocene and the Pliocene epochs. ⁵

The most serious objection to be raised against Darwin's theory, however, is the absence of transitional stages. A very slow process of evolution would have had to produce these. Darwin was aware of this. He hoped that many different transitional forms, particularly those relating to man, would soon be found. A hundred years of active research yielded many finds, but it is now also established that there is no "missing link" of the type visualized by Darwin and his contemporaries, merely a number of intermediate forms. Nor has the "missing link" been found between fish and reptile and reptile and bird.

It is hard to see why this great mass of contradictions and serious defects failed to dampen the tremendous enthusiasm for the theory of evolution. Darwin's books sold like hot cakes. We are probably right in assuming that emotional factors played a major role in this. Animosity towards the churches, for having for so long kept the lid on scientific research, was to have lasting effect - right to the present day.

According to the theory of evolutionary descent, man has developed from animal precursors. Ernst Haeckel, Professor at Jena University, wrote popular works that spread the theory of man being descended from the ape, a theory then widely held, to all strata of the population. Haeckel's most important book was entitled *Generelle Morphologie der Organismen* (General Morphology of Organisms, 1886). In it, he wrote: "Man has without doubt developed from the catarrhines (apes or monkeys having the nostrils close together) of the old world, and must be placed with this division of the true apes in the system." ⁷ Later, he noted a similarity between human embryos and gibbons. Precipitately he postulated that of all the anthropoids, the gibbon was most closely related to man. "Man has had gibbon-like ancestors." ⁸

The "scientific truths" Haeckel presented to millions of people in those days have been shown to be totally wrong. Today, we may read the following in scientific books: "As to the four anthropid species - Gibbon, orangutan, gorilla and chimpanzee - the view is that the gibbon shows least resemblance to man as regards his degree of organization..." ⁹

There were few intellectuals in those days who had not read Haeckel. Many students considered his works a revelation. Atheism began to spread. No one would have thought that in years to come better knowledge would be acquired, and that Du Bois-Reymond would one day derisively compare Haeckel's genealogical trees with Homer's heroes, as being just as hypothetical. ¹⁰

Haeckel's students abandoned the gibbon, declaring other apes to have been man's ancestors. Brandes proposed the orang-utan, Keith the gorilla, and A. H. Schulz, the American ape. Weinert finally thought he saw a connection with the chimpanzee. Again others - Franz for example - considered *Propliothecus fraasito* have been man's ancestors maintaining against their better knowledge that the line of descent from anthropoid to man had been fully demonstrated. Beurlen, an outstanding expert in the field, later stated in his *Die Evolution der Organismen* that this line in particular was "full of gaps." Everybody had his own way of demonstrating man's descent from the ape, yet these were all completely unfounded theories. Today, it is generally agreed that man cannot have descended from anthropoid apes. In a book published by Gerhard Heberer in 1965, *Menschliche Abstammungslehre* (Theory of the Origin of Man), Guenther Berger has written: "The gorilla hypothesis contradicts the facts established for other organ systems, and so does Weinert's chimpanzee hypothesis, so that the same arguments will refute it." ¹¹

Heberer wrote (*Frankfurter Allgemeine Zeitung* 25 September): "The vulgar cliché, abhorrent to many, of man's descent from the ape is over and done with." Yet this perverted theory still keeps cropping up at all levels of the population.

Science acknowledged the new discoveries as early as the 1930's. Some anthropologists, above all Weinert have, however, persisted in a stubborn defence of the ape descent theory. They received every support from influential figures in the Third Reich. (Nazi Germany). This even went as far as the publication of a new popular edition of Haeckel's long since out-of-date work. ¹² Many textbooks referred to the three-state theory as "substantiated scientific findings", though in the meantime come to be regarded as completely out of date (the theory postulates transition from the *Anthropus*, *Neanderthal* and *sapiens* forms). This thesis, never even halfway substantiated, was only finally dropped in the early fifties. ¹³

Karl Weiss had a point when he said that the power of monism lay not in the profundity of thought, but in the emotional sphere, in the affects which will find popular acclaim when expressed in clichés. ¹⁴ The right basic attitude always has to be created first, and that surely has been taken care of at all times, to this very day. That certainly was no science in those days, it was ideology and the denigration of human intelligence. The trend was clearly against Christianity. The Third Reich atheists particularly gave support and encouragement to the group working with Gerhard Heberer (d. 1973) in Tuebingen who, from 1943 onwards, published the large encyclopaedic work *Die Evolution der Organismen*. As Heberer himself was to admit in his publication *Homo - unsere Ab- und Zukunft* (Homo - our Origins and Future) (1968), he represented an "anti-metaphysical" approach (p. 112). His group aimed to explain life on the basis of physics and chemistry, i.e., the word "God" must never

appear in their publications. Monistic materialism recognizes only forces inherent in lifeless matter. In the forties, Heberer had declared that there was "incontrovertible proof" of man's anthropoid descent,¹⁵ but even then had had to accept Gehlen's statement that "this form cannot be demonstrated"¹⁶ Soon after this, Heberer also found it necessary to be more cautious in his statements. In 1951 he wrote: "There is now evidence that the morphogenetic concepts that have found reflection in the classical presentation of the history, playing a key role in its evolution, did not always point in the right direction."¹⁷ Significantly, he said that an optimism that perhaps had been overconfident had become muted to some extent over the previous fifty years. In the above book published in 1968, he finally had to admit that the evolution of the primates as formerly outlined, that was supposed to lead to *Homo sapiens* (fully modern man) "must in many respects be considered hypothetical."¹⁸

Biologists have, however, come to realize that changes in the individual are contingent on changes at gene level, and this presented evolutionists with a completely new situation. The earlier concepts only principles responsible for evolution, now proved useless. Darwinism had had its day, but the Darwinist refused to give up and tried to save their monistic philosophy with the revised doctrine of neo-Darwinism.

The gene, which we shall briefly consider, is the smallest element in the cell, a "biological atom." It is the carrier of hereditary endowments, being supplied with the necessary information. In the scientific literature, the gene is sometime compared to a punched card used to store information. Asked where those "punched cards" come from and who has supplied information, scientists will say: "This question as to the how and why is identical with the question as to the origin of life on earth altogether. On this point there can of course be no definite answer, at most only first attempts at an answer, fragments and hypotheses."¹⁹ Those are the rather shaky foundations on which evolutionism or neo-Darwinism is based.

Changes in the hereditary codes stored in a gene occur only very rarely. They are due to chemical changes in the DNA, and such changes are referred to as mutations. A mutation may have positive or negative consequences for the hereditary endowment. As a rule, the consequences are negative. Mutations only occur very rarely in nature, but they may also be induced artificially by short-wave irradiation or chemicals known as mutagens.

Evolutionists then started to teach that evolution progressed in tiny stages due to mutation. As Lamarck and Darwin had already postulated, the process must have taken millions of years. It needs to be stressed that this was the logical premise that had to be firmly adhered to, spontaneous mutation being extremely uncommon, and also in view of the fact that experimental mutations had demonstrated that mutation almost always has negative consequences such as deformation. Most of

the experimental work has been done with the small fruit fly (*Drosophila*). Twenty million fruit flies have already been bred for the purpose, but no new species has been produced. Almost all mutation represented a loss.²⁰ It has been shown that micromutations will only change secondary characteristics of a species, and never lead to transition to another species. The point at issue, however, is a change in the blue-print and evolution of new types. Micro-mutations therefore cannot be responsible for evolution.

At the same time, research in palaeontology has yielded new information in another area that completely invalidates the evolutionist theory. Since Lamarck's day, evolutionists have been unanimous that infinitely long periods of time are needed for new species to evolve. Now, however, there is the irrefutable fact, that the evolution of new animal species in the different stages of earth history did not happen gradually, with innumerable transitions, but quite the reverse, that new species appeared quite suddenly.

The facts are as follows. Overhage writes: "The evolution of the different lines of invertebrates in their rich variety remains a mystery, for they all come up abruptly, as highly developed forms, in the oldest fossil-bearing Cambrian strata. It has not been possible to trace them further back, the pre-Cambrian (rock strata more than 500 million years old) being practically devoid of fossils. The vertebrate line suddenly makes its first appearance in the Silurian."²¹

Karl Weiss writes that: "In the Subsilurian, the first vertebrates made their appearance. Chamberlin said that the appearance of the fishes was one of the most sudden and dramatic events in early history. From unknown origins they appear suddenly, in a wide stream. From the very beginning, quite different types were present side by side, sharks, rays, chimaeras, lung fish, placoderms." "The birds came up suddenly during the Jurassic. The famous 'original bird' Archaeopteryx, was in the past widely regarded as a transition from reptiles to birds, but has since been shown to be a genuine bird with four toes and real feathers. There is no known creature that could give us a hint as to how the horny scales of a reptile turned into the feathers of a bird. The mammals suddenly were present at the beginning of the Tertiary, with numerous orders, families and genera." "Nothing is to be found of transitional forms", Weiss wrote. "If we are really thorough in sifting the evidence logically, practically nothing will be left of the grandiose structure of Darwin's tree."²² Nobel Prize Winner Konrad Lorenz emphatically states in his *Die Rueckseite des Spiegels* (The Other Side of the Mirror) that at every stage in the evolution of life new forms arise that in no way can be traced back to the lower stages.²³

In 1967, the Geological Society in London and the Palaeontological Association commissioned 120 scientists to produce a Fossil Report. This 800-page document reviews fossil finds in the flora and fauna, subdividing them into about 2500 groups. The Report authenticates the

statements many experts have made in earlier years, to the effect that new species suddenly emerge very suddenly.

Another well-known evolutionist, George Gaylord Simpson at Harvard University, makes it quite clear that scientists are unanimous in this respect. He has written that every palaeontologist is well aware that the majority of new species, genera and families, and almost all new divisions above the level of the family, come up suddenly in the records, without any long line of transitional forms leading up to them. ²⁴

In his *Origin of Species*, Charles Darwin had himself listed possible objections to his theory, saying: "Why, if species have descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion, instead of species being, as we see them, well defined?" To save his theory, Darwin clung to the idea that all transitional forms had perished. Half a century later, however, it had become obvious that there was a different reason for the absence of transitional forms. The zoologist A. Fleischmann was to write at the turn of the century: "In practice, all possibilities of finding out about the early history of the animal kingdom have been exhausted and all hopes for the future destroyed. We have been getting a result that is the exact opposite of what was expected... This I call the collapse of the theory of descent." ²⁵

Today, after over a hundred years of active research, the evolutionists have to admit that there are no transitional forms, no gradual evolution, but merely a sudden presence. The different species stand there like the piers of a bridge after it has been blown up. This discovery had annihilated evolutionism. All the known facts compellingly suggest that individual species have been brought into existence by a Creator, step by step ascending from the lowest to the highest forms.

Many scientists treat evolutionism as dogma, otherwise they would have to confess, with Professor Edmund Samuel, a wellknown evolutionist at Antioch College, Ohio, that evolution theory provides no convincing scientific explanation for the presence of the different life forms, the reason being that the dates merely give an indication and no accurate analysis... that the fossil record will give direct support to evolution theory. ²⁶ The facts may almost hit the evolutionists in the eye, but they are sticking to their theory, and like Heberer, for example, consider factors of divine guidance coming from a Creator "emotional imponderables." ²⁷

Evolutionism is atheist by nature, and as such is made to serve an overall trend and therefore cannot surrender. **Causalism has closely allied itself with materialism.** The fundamental thesis of the evolutionists - **very slow evolution based on micro-mutation - having become untenable**, there remained only one thesis, unless all was to be given up for lost, though this had had little credibility from the beginning: variation of species due to macro-or mega-mutation. The arsenal of concepts used by the evolutionists was now turned upside

down. Exactly the opposite was now maintained of what had been said before. Evolutionism and new-Darwinism were once again in retreat, though the public was not aware of this.

Macro-mutation is visualised as a conglomerate of micromutations. The random chance element for this will have to be even more enormous than it was for micro-mutations, where it had already been quite beyond belief. **Macro-mutations, if there ever was such a thing, would have needed an inconceivably large number of random chances to coincide at one particular moment.** This preposterous event is said to make a **new type arise explosively. This new theory makes the term "evolution" a paradox and it is immediately obvious that it is a mere emergency solution.**

Macro-mutation is a complete fantasy, for no evidence has been found of major mutations that also changed the blue-prints. "In practice geneticists are merely dealing with secondary characteristics in the genome." ²⁸ Adolf Portmann has written that to date, we know a little bit about micro-evolution, but have no knowledge whatsoever of macro-evolution, the origin of new types." ²⁹ He comments that there are "theories where imagination has been given too much of a free rein." ³⁰

To demonstrate the improbability of chance having hit the bull's eye millions of times over million of years in an ocean of possibilities, let us briefly consider heredity in man.

The body consists of 60 billion (U.S. trillion) cells. The cell nucleus contains thread-like structures known as chromosomes. The genes lie next to each other along the chromosomes, like beads on a necklace. A gene consists of chemical compounds the name of which is abbreviated to DNA. The gene, or the DNA, contains the blue-print for the child to be born. Primitive life forms have only a few hundred genes, man has several million. These are distributed, in some way that is not yet clear, among 46 chromosomes. The gene, being the carrier of hereditary endowment, needs to receive the correct information if the same species is to be reproduced. In the case of positive mutation, the informer has to make exactly the right choice. This is an incredible task even with the millions of choices available for a micromutation. For a macro-mutation, however, hundreds of highly specific genes need to be selected from several thousand millions, at lightning speed. This inevitably brings us to the key question - the very heart of the problem - as to who provides the information. A Christian believer has no problems here, knowing that all things are possible for a God who is all-wise and allpowerful. An atheist scientist is forced to assume blind chance as the informer, possessing a quite incredible creativity. This calls to mind the words of Epicurus (d. 271 B.c.) who 2250 years ago had realized that chance merely defines the current limits of our knowledge. In view of the above, we cannot possibly consider chance to possess the rich and complex potential that is the prerogative of divine wisdom. Viktor von Weizsaecker rightly asked: "Why is only nonsense, pure chance, to be considered right, and

not also sense?"

Darwin had held on to sound common sense, though he had no concept as yet of the inconceivably great variety of hereditary potential. In a letter, he wrote that he found it impossible to understand how this great and wonderful universe, and a mankind possessing awareness of self, were supposed to have come about by chance, and that this seemed to him a prime argument for the existence of God, though he had never succeeded in making this argument stand up to scientific scrutiny. The safest way of putting it, he wrote, would seem to be that the whole issue was beyond the reach of human reason." ³²

Modern scientists, too, will have their open or secret doubts as to whether chance bringing about macro-mutation is a viable concept for the effective mechanism of evolution.

Polanyi, for instance, has said that the significance of evolution lay in the genesis of higher forms from lower, and particularly the appearance of man. A theory considering evolutive change to be due to a selective advantage for random mutations could not, in his view, do justice to the problem. ³³

Burnet has stated that attempts to grasp the life processes at any price, using morphological, physical and chemical studies, had reached a point where the results were in inverse proportion to the effort expended. He felt that scientists were approaching an invisible barrier, and that theoretical biology might soon find it necessary to change its aims and methods. ³⁴

Adolf Remane (Kiel, G) made a thorough assessment of the doctrine of evolution and in 1972 came to the conclusion that: "... we still lack any kind of concept as to how complex organs, involving hundreds of genes in their development, have been produced by known mutation types and have evolved from these to function harmoniously." ³⁵

L. L. Whyte expressed the view that perhaps there were no such things as mutation entirely due to chance. ³⁶

According to W. H. Thorpe, the chance nature of mutations is highly doubtful, and he felt he was expressing the secret doubts that had occupied the minds of very many biologists for twenty-five years. ³⁷

A statement made in the *Frankfurter Allgemeine Zeitung* of 21 August, 1962 by the well-known German evolutionist Gerhard Heberer, carries particular weight. Heberer confessed that with regard to the rapid evolution of man from subhuman to human level, "it would have needed a mega-mutation, i.e., a huge genetic step. Yet, according to everything currently known concerning the chemical nature of our hereditary structures, this would be so improbable that its realization could not be expected. It took a very long line of generations, extending over a period of 15 million years, for subhuman hominid (human-like forma) gradually to acquire, through the mechanism of mutation and selection, the physical characteristics essential for the human phase, for being true men." ³⁸

Heberer is therefore expressly calling mega-or macro-mutation quite unrealistic. Yet this very mechanism is supposed to be the sheet-anchor of evolutionism.

Scientists subscribing to monism, i.e., matter ruling supreme, will never admit, however, that it was God's ideas that, with the help of his spirits, achieved creation in all its unfathomable complexity and harmony, as New Revelation shows so logically and clearly. Spuelbeck defined the reason for this incomprehensible attitude rather well: "Due to vulgar materialism and a science that is wholly mechanistic in outlook, we have completely lost the ability to judge the quality of these things." [39](#)

The Origin of Man in Evolutionism and in New Revelation

New Revelation distinguishes between men carrying the spark of divine spirit, who are descended from Adam, and the "pre-Adamites" or primeval men (also called animal-men). According to the details given by [Jakob Lorber](#), the human-like animal-men (called hominids by scientists) **existed for "many million years" before Adam**. This is something scientists have only discovered a few years ago. Before that, the view was that [hominids](#) populated the earth from several hundred thousand years.

Lorber also reported quite correctly that the different types of pre-Adamites were after very long periods of time replaced by slightly higher developed species.

Scientists have had to correct their views again and again over the last hundred years, to such an extent that one feels inclined to say, "Errors are the most enduring thing in the world." **The remarkable thing is that scientific findings are gradually coming closer and closer to Jakob Lorber's disclosures.** It has already been shown in an earlier chapter that this also applies in other fields of science. At certain intervals, the public has in recent decades been informed by scientists that the "missing link" in the evolution of man from animals has been found.

When the first complete skeleton of a **Neanderthal** man was found near La Chapelle sur Saints in the 1880's, the Director of the Institute of Human Palaeontology in Paris, Marcellin Boule, published a report saying that this was the missing link between ape and man. This strange item of information was even repeated in the textbooks, and the skeleton was gaped at by the credulous public as it made its round of exhibitions on all continents.

In 1894, a similar sensation was caused by Eugène Dubois when he published his **Pithecanthropus Erectus**, maintaining that a "humanoid transition form found in Java" was the real missing link. It appeared that the gap had been closed, and the theory of evolution could now be considered scientifically proven. Palaeoanthropologists gifted with imagination even believed they could discern a capacity for speech from the conformation of the skull, though anatomy does not permit conclusions as to brain capacity. Again, the sensation was soon over. Dubois had to accept the view of other scientists that Pithecanthropus - not, by the way, a suitable term - a skeleton approximately 500,000 years old, also was not the missing link they were looking for.

The next sensation came in 1911 and 1912, and this time the evidence seemed convincing. The skull of a modern man was found in a ditch on Piltdown near Lewes in Sussex. The condition of the find suggested that it was several hundred thousand years old, and it also had dental features that were peculiar to a human skull. It took a long time for the truth to be discovered. In 1948, fluorine tests showed the "fossil" that had been such a puzzle to be a sophisticated forgery. "The lower jaw of a chimpanzee had been provided with human molars by filing off the

eminences on the teeth, and made to appear as a fossil by treating it with some chemical such as potassium permanganate." ⁴⁰ ... (This forgery was almost perfect; the forger is still unknown.)

Later, it was for a long time thought that *Homo sapiens* descended from the australopithecines who had lived during the Ice Age which had lasted about a million years (recent researches have shown it to be much longer. *Frankfurter Allgemeine Zeitung*, 19.8.1970). This assumption had to be abandoned some years ago in view of finds made by Leakey Jr. in Africa.

Heberer wrote: "... as to whether the pre-hominid Australopithecines of Africa indicate the area of transition from animal to man, the final chord to hominization, - this is a question that has not been answered." ⁴¹ "The australopithecines died out before they could establish the link." (*Frankfurter Allgemeine Zeitung*, September 25, 1968)

Scientists were now forced to put the dichotomy (branching) event further and further back in the Tertiary system. "According to the latest discoveries in palaeontology, the line leading to the development of man, with *Ramapithecus*, probably branched off during the Oligocene, the middle epoch in the Tertiary system, more than 25 million years ago, from a root common to man and the apes. Pre-men therefore would have been widely distributed during the Miocene epoch in the Tertiary system, i.e., 10 to 25 million years ago." ⁴²

Heberer had to admit that views were changing rapidly and all the time, adding: "A mere three years ago, the point where the human line became independent was placed in the Pliocene, 10 million years ago." (*Frankfurter Allgemeine Zeitung*, 25.9.1968)

The further one goes back through the Tertiary epochs, the more vague are the statements. The following words written by Heberer show the extent to which evolutionists had now become uncertain. "If we consider the historical outline modern genetic anthropology has drawn for the evolution of hominids, it has to be stressed that this is always only the current view, based on the present state of knowledge" ⁴³ In his book *Homo* (1968), Heberer was ten years later speaking merely of "theories" and "hypotheses" (pp. 15, 22, and 27). For decades before, experts had spoken out against the certainty shown by Heberer, and Gehlen had written to him: "The classical theory assumes a certainty quite out of keeping with the subject matter, and it needs a very careful look to see where uncertainty does show itself." ⁴⁴

Opinions differ widely as to in which of the Tertiary epochs the ancient member is to be sought, for it is all based on hypothesis. Heberer put the moment of dichotomy 25 million years back, but American anthropologists hold completely different views. Wilson and Sarich mentioned 4 or 5 million years, and C. O. Lovejoy (Kent State University) and A. H. Burstein and K. G. Heiple (Case Western Reserve University, Cleveland) are of the opinion that the dichotomy occurred about 14 million years ago. ⁴⁵

A Swiss scientist, Johannes Huerzeler, goes four times as far back as the Americans. He assumes the common root to lie in the Eocene, 60 million years ago. ⁴⁶

Another renowned expert, Koenigswald, finally spoke the truth in a German radio broadcast (ZDF) on January 28, 1970, saying: **"When and where the dichotomy occurred is not known. All intermediate forms died out about 25 million years ago. We do not know the common ancestor."**

With no fossils of any significant value found for a period of 12 million years, one also cannot speak of a genealogical tree in any realistic sense. There has been such an increase in criticism of the theory of evolution, expressed by experts in the field, that evolutionists have grown wary also in their references to a genealogical tree. Heberer, for instance, was now speaking only of a "system of phylogenetic relations." Literally his words were: "The genealogical trees, better and more cautiously referred to as systems showing phylogenetic relationships..." ⁴⁷

With anthropologists continuing to be speculative, it is not surprising that at a Chicago Congress in 1965, in which three hundred prominent anthropologists, biologists, zoologists and geneticists were taking part, no agreement could be reached on the many questions that still remain open. ⁴⁸

There have also been other scientific findings that have severely embarrassed the theory. **The classical view is that the line of man's evolution must gradually in time come closer and closer to modern man.** This is a feature that logically should be **inherent in evolution.** Unfortunately the fossils refuse to oblige scientists in this respect. The Swanscombe skull, 250,000 years old, is almost indistinguishable from that of modern man, whilst the skull of Spy Man, only about 40 or 50,000 years old - the typical Neanderthal type - has a low forehead and a prominent brow ridge. ⁴⁹

These findings simply do not fit into the evolutionist scheme, as is openly stated in *Der Mensch der Vorzeit* (Early Man) (1971): The developmental trends observed on Neanderthal of this period were indeed puzzling. It had the appearance as though he had grown more 'primitive' rather than progressive. The latest fossils known from Europe are even more powerfully built and massive, with even more prominent brow ridges than their ancestors." ⁵⁰

The glittering image of gradual transition proved to be unrealistic in its crucial aspect. The theory of tiny steps that was to support the monistic theory of evolutionism, in conjunction with random chance recurring over and over again, had been shown to be useless as a prop. Heribert Nilsson realized this early: "We get no further with Lamarck, Darwin and de Vries." ⁵¹ And we now read in scientific works: "It is not only that suddenly **no more Neanderthals are to be found, but we just as suddenly come**

across men of our kind. There is no overlap, no gradual transition from one type to another. It seems as if modern people had come rushing in, driving away Neanderthal Man, and indeed perhaps even killing him." ⁵²

Gottfried Kurz says in the work edited by Heberer (1964): **"In Europe, classical early men and the first classical modern men confront one another without any transition**, sharply defined as to morphology, and the subject of a genetic dichotomy finally has to be dropped" ⁵³

Neanderthal Man was 35,000 years ago followed by Cromagnon Man. It is quite unknown where this race originated. It suddenly appeared. It even produced some individuals with artistic talents. Generally speaking, however, the achievements of Cro-Magnon are greatly overestimated. Some authors are very much inclined to project their own inventions onto nature, like one scientist who assumes that Neanderthal Man must have "been on the verge of becoming an aesthete and a mystic. ⁵⁵

Experts say of Cro-Magnon that "we have invented more talents for him than he really merits. This may explain why so many pictures and drawings attempting to reconstruct his daily life present the wrong image. He is only too often shown as a kindly, philosophical person with nothing but pure motives and thoughts, who spent a great deal of time teaching bright-eyed youngsters how to make tools and do cave-paintings. But this no doubt is a false conclusion. We know absolutely nothing to indicate that Cro-Magnon Man was pure and noble. Quite the contrary, he undoubtedly was just as cruel, unreliable, emotional, restless and superstitious as most of the backward people of today and many who call themselves enlightened." ⁵⁶

Some of the leg bones found among Cro-Magnon fossils had been broken open, "as if someone had been after the marrow... " "That would suggest cannibalism..." ⁵⁷

Until a few years ago, anthropologists were only able to make guesses as to pre-man's ability to speak. "We know nothing about the way Cro-Magnon Man communicated with his peers, nor about the words he may have used. And this is something we never shall know." ⁵⁸ The author may be wrong on this count. Professor Liebermann, University of Connecticut, stated at the Annual Meeting of the American Acoustics Society in Washington in 1971, that just like a newborn infant and an adult chimpanzee, Neanderthal Man lacked a pharyngeal cavity and also much of the part of the pharynx lies between mouth and larynx. His pharynx would not have been capable of producing normal articulated speech and it would have been impossible to teach him a language. ⁵⁹

120 years ago, Jakob Lorber received verbal inspirations that led him to write many things about hominids that modern science has confirmed as correct. Regarding "speech", Lorber wrote: "They do not have speech of the kind now common among people, but their sounds, signs and gestures are better articulated than those of even the most highly

developed animals and they are able to communicate what they desire to communicate." (Gr VIII 72)

Until just a few years ago, scientists believed that hominids had existed only some hundred thousand years ago. Lorber wrote in his day that **the pre-Adamites populated the earth for "many million years."** (Gr VIII 72)

In the last twenty years, the ancestral line has been changed again and again, whenever hominid fossils from an earlier time were found. Homo habilis (Skilful Man) gave way to Sinanthropus who was slightly older, at 1.7 million years. In 1972, Richard Leakey discovered the skull of a hominid at Lake Rudolf in Kenya that is dated 2.6 million years back.⁶⁰ In 1974, Dr. Carl Johanson, an anthropologist from Cleveland University reported a new find in Ethiopia said to be 3 million years old.⁶¹ Portmann finally holds the view, like many others, that hominid forms existed no less than 10 or 12 million years ago.⁶²

In this particular case, therefore, the **disclosures made by the prophet Jakob Lorber have come true.** All the theories that later were to prove untenable found their adherents, believers in science, who apparently never even noticed the frequent changes. Yet the statement made in the Bible, that God created animals and man, has come to be disbelieved more and more. The declaration that such an interpretation is unscientific has almost the same magical effect today as when medieval monks said, "It says so in the Bible."

There even are certain intellectual circles among Catholics where reference to God in scientific literature appears to be no longer acceptable. This is indicated at least by certain omissions. "In the sixth edition of the eleven-volumed *Staatslexikon* published by the Catholic Goerres Society, for example, it says: "... Catholic theology expressly speaks of justifiable 'methodological atheism' in individual sciences which within their area of competence no longer require God as hypothesis, factor or result" (1st Supplement).⁶³

Evolutionism denies that Adam was created by the hand of God. Yet there is one fact carrying the greatest logical conviction which militates against this. **Archaeologists have shown, and it is the agreed view, that about 6000 years ago there was a very sudden upsurge of spirit in man,** and the effects of this have found reflection in a wide variety of cultural documents. **"The first beginnings of recordable human history occurred about 6200 years ago in the Nile Valley"**, Dobzhansky has written. Within just a few centuries there was a cultural awakening in many different areas."⁶⁴ "No other discovery," P J. Wiseman stated, "had caused more surprise than that of the **suddenness with which civilization arose in the world. It was the exact opposite of what had originally been assumed.**"⁶⁵

This **fact completely annihilates the theory of gradual transition.** But on the other hand **there also is no macro-evolution,** as Heberer and other evolutionists admit. He has expressly stated that

the transition from the subhuman to the "human" phase, i.e., the appearance of a man who now also had the "conditio humana", the mental qualities of man, does not admit of any "abrupt major change" according to the laws of evolution theory. That, he declared, would not be in accord with phylogenetic probability.⁶⁶

What happened about 4000 B.C. was not evolution, but without doubt a new creation. Random chance, that evolutionist stopgap, has had its day. Common sense points to the one road left open - to God.

Let us take a closer look at **conditions on earth at the time of Adam's creation.** Suddenly there was an end to the vegetating life of the pre-Adamites who in millions of years had not produced anything capable of changing the earth. New Revelation established this at a time when scientists had not yet come to speak of hominids. **"Although the fifth pre-evolutionary period of earth continued for many millions of years, no progressive culture of any kind was to be found among these (pre-)humans, and they continued to live their monotonous nomadic lives.** (Gr VII 72)

The moment of new creation as given in New Revelation agrees exactly with that determined by archaeologists. In Gr V 72 it says that **Adam, who received a spark of the divine spirit and was endowed with a high degree of intelligence, was created about 6000 years ago.** **"Like every other creature, man was put into the material world complete and perfect by Me, at the same time being endowed with the ability to procreate that was to come later.. "** (Gr XI p. 253)

The **sudden light of human intellect, a power quite unknown until then**, was something utterly new and exciting. **Within a short time, cities and kingdoms arose. Literacy developed, and law and justice were invented, temples and pyramids built.** Soon they succeeded in smelting metals. The oldest metallic artefacts found in the Caucasus are about 5000 years old. Archaeologists have assigned them to the Copper Age. ⁶⁷ Seafaring and trade also developed.

Adam was put on this earth at a time when climatic conditions had become favorable, compared to earlier times. Professor H. E. Wright, Director of the Center of Limnological Research at the University of Minnesota has used the reliable method of **pollen analysis** and according to Science found the following: About 11,000 years ago, the Zagros Mountains (Kabir Kuh) in the highlands of Iran and Anatolia were still a cold steppe at altitudes between 600 and 2000 meters. It was only after this time that the percentage of tree pollen - from oaks as well as pistachios - began to grow steadily. The climate was gradually getting warmer, providing the right conditions for a savanna of oaks and pistachios. For 8000 years, the proportion of oak pollen has been steadily rising in pollen samples taken from Lake Seribar and Mirabad. **Precipitations increased until 5500 years ago, and by that time, mixed oak woods covered between 50 and 70 percent of that**

countryside, as they do to this day. Then, new wild cereal grasses made their appearance, and a beginning could be made with the domestication of animals and of grains. ⁶⁸

Recent studies indicate that domestication of animals started about 8000 B.C., with the keeping of goats in Iran and Palestine. Later sheep and dogs were also tamed. Pig keeping has been established in Thessaly and northern Iraq since 7000 B.C. ⁶⁹ **Lorber also says that the hominids, i.e., men living on earth before Adam, kept animals. "They (the pre-Adamitea) continued in the lowlands until Adam came."** (More high-lying ground was steppe in those days - as stated above.) **Shortly before Adam was created, "the whole pre-Adamite race we have described perished almost completely, with its domestic animals."** (Gr VIII 72)

There have been occasional reports of settlement in towns dating earlier than 4000 B.C. by the **radio-carbon method**. Such statements are rather doubtful, for experts have described the **method as unreliable**. "Errors in radio-carbon dating of marine deposits may be of the order of magnitude of several thousand years" (Science, 16 August 1963). Elsewhere this highly regarded journal speaks of the unreliable nature of this method, citing the work done in dating the prehistoric village called Jarom in the northeast of Iraq. Eleven dating procedures indicated that it was inhabited for 6000 years. All the archaeological evidence, however, shows that it was at most inhabited for 500 years. ⁷⁰

At a conference held in Heidelberg in 1968, German scientists also drew attention to the **unreliability of carbon dating (C¹⁴)**. According to Professors Milojcic (Heidelberg) and Willkommen (Kiel), doubt arose because it was known that the atmosphere contained much higher carbon levels in earlier millennia than today. According to Professor Milojcic, the **C¹⁴ method, which is very difficult to handle, has misled scientists.** ⁷¹

Adamite Man is not in the least comparable with pre-Man, whom Lorber also aptly named animal-Man. There is a deep gulf between them. **"Every human being born onto the earth receives a spirit out of Me and is able, according to the given ordinance, to attain to fully being a Child of God."** (EM 53) **"It was only Adamite Man who received the sensitivity of feeling, of being aware, of a power that stirs the soul to recognize and seek its Creator."** (Gr XI p. 25)

This is the indescribably great difference between Adam and Cro-Magnon Man as well as all other hominids.

Dacqué refers to the faculty possessed by the hominids as "having natural vision", being "naturally somnambulant". What they lacked, and what distinguishes Adam, is the ability of abstract thought and of spiritual freedom and therefore free will. Only spirit-gifted man was able to produce a high level of civilization out of nothing within a few centuries, with no example before him. The time given for man's origin in Adam in

New Revelation, about **4000 B.C.**, agrees exactly with the sudden, explosive development of advanced civilization.

The evolutionists refuse to accept the difference between man and animal. As they are not prepared to acknowledge the existence of a divine spirit, they consider the human body to have evolved from the animal body, despite the fact that it has proved impossible to substantiate this theory and that **everything points to creation by a divine power and wisdom.** As animals also have intelligence, they hold that the difference in nature between man and animal is merely one of degree. Yet, as Rothacker has stated quite rightly, **the difference is not merely quantitative but very much also qualitative. "A gradual enhancement of animal intelligence could in no way lead to human intelligence."** ⁷² "Man is capable of transcendence, the animal absolutely not." ⁷³

Doubts in Evolution Theory Expressed by Scientists

The theory of evolution lacks scientific proof, yet is promulgated as fully substantiated scientific knowledge in scientific works, schoolbooks and popular scientific publications. Adults, school children and students probably have no idea how **many doubts, how much criticism, have increasingly been voiced by scientists.** W. H. Thomson, a renowned American scientist, wrote in *The American Biology Teacher* that it was impossible to define the theory of evolution scientifically, nor in any way to prove it scientifically, yet attempts were made to maintain credibility in the public eye by **suppressing criticism and denying the many problems.** Even in a democratic country it is often far from easy to find out the truth, for **truth has many enemies.** Almost all countries have a scientific lobby that has set up a certain system, using old, established methods to defend its hypotheses, however flawed, as though they were dogma. **Any doubts in the theory are immediately labelled "heresy".** Westenhoefer has pointed out that following the collapse of the theory of evolution, "The

overwhelming weight of fashionable trends towards descendance theory made it impossible to draw the right conclusions from right insights gained." ⁷⁴

Below, we are quoting from the statements made by many scientists that demonstrate how widely evolutionism is no longer considered a valid theory, not to speak of proven scientific knowledge. The public does of course hear little of this, and it is hard to get the truth to come out, even in Western democracies.

Adolf Portmann

"Biologist tend to forget that the whole of the theory of evolution is based on systematics, that the latter is the one thing that is certain, the thing we know, whilst evolution theories are what we assume." ⁷⁵

Theod. Dobzhansky

"... the modern theory differs quite considerably from Darwin's. However, not all biologists are convinced that the new theory is conclusive." "Where did this modern man originate? Where did he first come up? These questions are very hard to answer, and to date we largely have to depend on assumptions, being far as yet from a convincing solution:" ⁷⁶

Arnold Gehlen

"Anyone familiar with exact scientific methods, as a physicist, a philologist or an expert in the philosophy of science, has no doubt at all as to the highly hypothetical nature of all question concerning the origin of man." ⁷⁷

Konrad Lorenz (Nobel Prize Winner)

Particularly stresses that new things come up at every stage of development, things that in no way can be traced back to the lower stage." ⁷⁸

Max Westenhoefer

"Selection cannot create anything new, in fact, it can at most eradicate what is defective, non-viable. The environment on the other hand can only 'call forth' latent potential, so that it may appear to have created it. The question as to where the potential comes from - and that is the key question altogether remains unsolved." "We should not deceive ourselves. Everything we assume with regard to the origin of man is uncertain and hypothetical by nature." ⁷⁹

Paul Overhage

"The thicket of relationships that has arisen through the impenetrable processes of recombination and developing characteristics, cannot even approximately be arranged or reproduced in any schematic system." ⁸⁰

W. H. Thorpe

Has stated that everything known about the rate of mutation in man, plant and animal does suggest that these rates are too low to "force" an organism into a particular direction with random mutation, i.e., direct it into a line of evolution against the effect of natural selection. This therefore leaves no room for "creative evolution". He has also written that the randomness of the variations subject to natural selection has always been the biggest stumbling block, even for those who are fully inclined, and indeed eager, to accept the theory. ⁸¹

N. J. Berril

Writes that there is no direct evidence or proof that these supposed processes of change did take place. In a certain sense, he continues, this report (on the gradation in organic evolution) is science fiction. ⁸²

O. H. Schindewolf

Lists the following scientists who have all stressed, in their works, that the genesis of new types was always sudden, with no apparent reason for the change: de Beer, Beurlen, Garstang, Goldschmidt, Jaeckel, Hauck, Neumayer, Rhumbel, Schindewolf, Sewertzoff, Spath, Veit and Wedekind. ⁸³

In the same way, Weissermehl, von Huene, Robert Broom, W. Troll and Aberhalden have declared that palaeontology has revealed nothing as to the origin of types. Weissermehl has written: "One either has to accept one's ignorance, or else assume that there is a spiritual power, in short, a creator, behind all evolution." ⁸⁴

J. G. Wood

Has stated that it has been admitted that this doctrine (evolutionism) cannot be substantiated, not even by a single fact. One species has never yet been shown to develop from another. Our own eyes provide no evidence of this. There is not the slightest trace of any such development within historical time. ⁸⁵

Otto Spuelbeck

The more one looks at the books on evolution theory, the more one is surprised to find how much everything was seen from one limited point of view." "Palaeontology and genetics give indications, but they do not explain the schism between cause and effect. The discrepancy does not seem capable of explanation on biological grounds." ⁸⁶

Paul Huebner

"We shall never have the complete genealogical trees before us that completely substantiate the development of Homo sapiens on this earth." ⁸⁷

J. H. Woodger

Has written that, in his view, hardly any other scientific issue presents as many contradictions as the statements made regarding descent. It is possible to quote passages saying the exact opposite, from apparently competent sources, to practically every thesis, even for recent decades. And this applies even to the fundamental issues in this "science of anti-theses". ⁸⁸

Gottfried Kurth

No unequivocal or even acceptable evidence has yet emerged as to the area where the first 'full' men must have differentiated out from the basic layer of human hominids. Anything we said concerning the position and significance of a fossil find has had to be more and more cautious as subject knowledge increased. ⁸⁹

Gerhard Heberer

"Nothing concrete can as yet be said about the anatomical type of this root (25 million years ago), though it may be assumed that we may expect an intermediate state between prehominid australopithecines and anthanropine forms." ⁹⁰

Heribert Nilsson

"The theory of evolution has not been confirmed in experimental studies." ⁹¹

Edgar Dacqué

"There is no genus or form in the present or the early world that shows a configuration permitting us to include it in the genealogy of man as the

highest of creatures. Everything developed down and away from the track leading to this eminence." ⁹²

Pp. 320-25 of the book are missing, to shorten this chapter..

"Neo-Darwinism is a theory belonging in the field of the philosophy of nature rather than science. There can be no question of fact." ¹²³

In the scientific supplement of the *Frankfurter Allgemeine Zeitung* of December 13, 1978, it was said that looking through the literature, one noted "a growing unease with regard to neo-Darwinism." Its claim to demonstrate evolution, i.e., phylogenetic development of living beings, entirely on the basis of mutation and natural selection clearly could not be accepted indiscriminately."

Even in 1976, more than 500 scientists all over the world had recognized the untenable nature of evolution theory and formed the Creation Research Society and Institute of Creation Research at San Diego, California.

This recalls Goethe's words that "Everything that is opinion concerning things belongs to the individual and is therefore dependent on subjective convictions, and we know only too well that conviction arises not from insight but out of the will." (*Theory of Colours*, Polem. Section para. 30)

Students, school children, readers, listeners and television viewers are given the impression that evolutionism is an irrefutable, scientifically substantiate theory. When scientists demonstrate the untenable nature of this theory, the public hears little of this.

With reference to students, it is interesting to note the statements made by a number of university professors. Professor C. P. Martin (McGill University) has said that it was not a question of their knowing about these problems and ignoring them, considering them insignificant or pointless. The fact was that they had never heard of them and were amazed at anyone actually criticizing such accepted doctrine." ¹²⁴

Rostand, an evolutionist, described the long-term effects of inculcating students or school children with a doctrine, so that people were completely imbued with the theory of the evolution of species, having learned about it at school. They were mechanically repeating that life had come about through evolution, with one species changing into another. ¹²⁵

Westenhoefer also considered the phenomenon of on the one hand "a great number of scientists having the feeling, quite rightly, that there had to be something wrong with the existing theory as to the evolution of man", but on the other hand, "it being all the more incomprehensible how, in spite of this, the theory continues to be taught as 'substantiated fact' at schools and universities, for decades now, with whole generations of young people eager to learn being drawn into a fatal error that later will be hard to shake off and will influence their view of the

world." ¹²⁶

G. A. Kerkert, Professor of Physiology and Biochemistry of Southampton University, made the remarkable statement that **a student taking in evolution theory was no different from the theology students of old. He would be taking evolution theory as proven and, like a parrot, repeat the views of the principal proponents of this school.** According to the professor it was even worse when on top of all this the student maintained that he was different from his (theological) predecessors, i.e., that he was thinking scientifically and abhorred dogma. ¹²⁷

H. E. Hengstenberg considers the **psychological reasons why it is so difficult to get the truth** to win through: "Autonomistic infiltration of the categories has so much become part and parcel of it all for present-day intellectuals and particularly scientists that they no longer notice it, and are unable to imagine that it is possible to think differently.* Evolutionism fits in very well with this. Autonomism prevails also among those of Christian faith.* It should be remembered that years ago many theologians were fascinated and convinced by the Three-Stage Theory popularized in the Third Reich, particularly by Weinert (pithecanthropus, ape man, - Neanderthal man - Homo sapiens), - a theory unanimously considered complete nonsense by scientists. The situation has not much changed, however. It has been realized that there is a basic relationship with earlier forms, though these cannot be shown to be directly derived, so that evolutionism does not apply. Yet at conferences held at Catholic academies, a picture is presented that does not do justice to the facts. A shrug of the shoulders is the reply to searching questions, as one reviewer reported." ¹²⁹ Some speakers refer to polygenism, considering that the view of God creating one Adam can no longer be taken for granted, and maintaining that "the statistical probability of polygenesis is greater than that of monogenesis", ¹³⁰ i.e., that man has repeatedly developed from animal bodies.

Pope Pius XII quite rightly refuted this theory, pointing out that there was no substantiation whatsoever.

Two Catholic theologians, Karl Rahner and P. Overhage, have said, according to the *Frankfurter Allgemeine Zeitung* of January 20, 1962, that among Catholic theologians, "increasing numbers are expressly stating that biological evolutionism is compatible with church doctrine." The situation is very much the same where Protestant theologians are concerned.

The evolutionists have taken Darwin's theory beyond itself. **Darwin did not exclude God the Creator and an immanent efficient force**, whereas **materialistic science has done so during subsequent decades and to this day.** Darwin had not outlined a theory of monistic descent, and had not, in principle, excluded God as the creative spirit establishing order. That is fully evident from the final sentences in his famous work *The Origin of Species* (1859): "There is a

grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

Subsequently, evolutionists have done everything they could to avoid having to include God in the scheme. When it had become obvious that scientific research definitely refuted evolutionism, the last resource was to use foreign words to cover up their embarrassment.

God's creative power was replaced with empty terms such as "metakinesis" (Haeckel), "deviation" (De Baer), "caenogenesis" (Sevetzoff), "neoteny" (Garstang), "Fetalization" (Bolk), etc. ¹³¹

It always sounds good to produce a Greek word as an empty formula when one is at one's wit's end.

The fact is that - as G. G. Simpson has said - efforts to find the origins of evolution have long since been given up.

In vain did Trofim Lysenko, the Soviet pundit on genetics, try to show in the 1960's that Lamarck's thesis of the inheritance of acquired characteristics did hold true after all. His efforts failed and he lost his position as Head of the Institute of Genetics in 1965. **Even in the Soviet Union, no one today believes that a socialist environment will inevitably lead to the evolution of a new man.** ¹³² According to Jungk, Russia's leading biologist, Vavilov, was actually liquidated. ¹³³

New Revelation comprehensively and convincingly describes the forces that transform species, forces evolutionists in both East and West refuse to consider. **"Without God"**, it says in *Die Haushaltung Gottes (Urgeschichte der Menschheit)* (God's Household Management - The History of the Origin of Man), Vol. 1, **"nothing is possible"** (p. 301). **"Every force that takes effect comes from God"** (p. 360). The effective force is not apparent to worldly man. (Gr X 173, 9)

To gain an understanding as to why evolutionists are clinging so much to their rickety theory, despite the fact that it has long since been shown to be wrong, it will be necessary to probe deeper. The **materialistic view is utterly dependent on evolutionism.** That is the real reason why materialistic biologists and anthropologists in both East and West are refusing even to consider that the problem may be solved on the basis of metaphysical factors, despite the knowledge that observed facts are making this the obvious solution. **Evolutionism is based on a philosophy.** "From the point of view of the theory of knowledge, it must be called empirical or a form of positivism. Ontologically, it is based on biological materialism." ¹³⁴

In fact, **there is more than scientific interest behind this.** What we are dealing with here is a major aspect of the **controversy between Christian and atheist philosophy.** Significantly, the following was written in the middle of the last century, as part of New Revelation:

"Amidst all this activity, the to and fro between great ideas, between

spiritual teachings and materialism, mankind is growing to full manhood." (Pr 65) This struggle will increase in intensity, and perhaps Goethe's words will soon come to apply: **"It is easy to believe in what the masses believe, but do not allow yourself to be deprived of your own original mind."**

It has always been difficult to cast doubt on what appeared to be generally valid, but many objective and courageous minds are already at work. **The question as to whether evolutionism has any justification or is being deliberately used to mislead millions of people, is of key significance.** A book presenting an apologia for Christianity therefore must not evade the proper consideration of this issue. In order to get a clear picture of the philosophical element in the theory, it will be necessary to go back to the beginnings. Once these are known, much that has been shrouded in darkness so far will become clearer.

Friedrich Engels, a Marxist who also was a friend of Marx, realized soon after Darwin's *Origin of Species* had appeared in 1859, that it might be possible to upset the Christian teleological approach to history by putting a materialist interpretation on the theory put forward by Darwin in his book, where God was given a place as an immanent efficient cause. This emerges from a letter Engels wrote to Marx on December 12, 1859: "By the way, I am just reading Darwin, and he is really splendid. So far, teleology had not been completely destroyed in one respect, and this has now been done. * And never before has such a magnificent attempt been made to demonstrate historical progression in nature, least of all with such fortunate results. The clumsy English method is of course something we have to put up with." ¹³⁵

Marx agreed in his reply of December 19, 1860, and proceeded to misrepresent Darwin's basic thesis in the same way he had bent Hegel's Christian anthropology to suit his own purposes. As Gruetzmacher points out, the theory of evolution "became a kind of counter-religion to Christianity, the aim being to negate the specific basis Christian religion had in revelation". "The characteristic feature of modern evolutionism that has to be combated is that it insists on evolution from below, and aims at a natural explanation of the origins of evolution, without God." ¹³⁶

It is now evident that the theory of evolution was in its very beginnings taken hold of by the atheists, manipulated to suit their purposes, and then spread all over the world with great intensity. "The word is an avalanche", New Revelation says, "small to begin with, but increasing all the time, taking everything down into the abyss with it." (Pr 49)

Evolutionism soon became a pillar of atheist philosophy, in the East as well as in the West. In the East, this unsubstantiated theory is the foundation of the whole of communist philosophy. In the West, this monistic doctrine also found many willing to help

it spread widely; it came to be accepted not only in intellectual circles, but through political parties and also very much among the masses.

Although **scientific research has failed to prove evolutionism correct**, Neo-Darwinists are persisting in adhering to it, despite the fact that it has been shown to have no foundations. The **deepest reason for this attitude is undoubtedly Luciferic hubris**. **Man refuses to acknowledge a God who is superior to him, and "if there has to be one"**, New Revelation says, **"wants to be god himself."** (Pr 322)

The evolutionists have formed a lobby and wield considerable influence, with the result that **objective scientists find it extremely difficult to present their findings to a wider public.**

Professor L. G. Tirala has put this very clearly: "A great victory parade, unequalled by anything, is sweeping aside any zoologist or botanist who expresses doubts, having considered the evidence Darwinism has become a kind of religious creed in biology." ¹³⁷

"Darwin's theory has for the masses become a kind of religion, or anti-religion; for zoologists and botanists, all drawn into the whirlpool, it has actually become **a sacred object**. Anyone **speaking out against it was putting himself in an exposed position or ended up losing his appointment!"** ¹³⁸ "The lack of discernment and readiness to believe anything shown by followers even in the ranks of scientists is characteristic of this mass psychotic event." "Mass psychosis may indeed be found also among scientists." ¹³⁹ It is only too true that, as Goethe said, "Nothing does more harm to a new truth than an oldestablished error."

In New Revelation, the Lord predicted that modern science would deprive men of their faith (Gr IX 89), but also that the **period of absence of faith would not be over long**. The textbooks have been written in such a way that evolutionism has fallen upon the souls of innumerable people like a fatal hoarfrost. Westenhoefer had said, quite rightly: **"Never, I think, has an inaccurate, not to say false, conclusion drawn in natural science had such devastating consequences as this doctrine."** ¹⁴⁰ There will be a change, and a science freed from falsehood **"that will be compatible with my teaching"** (Gr XI 90, 11) will lead out of the dead-end road of materialism, which denies the spirit, and onto the road to the transcendental.

New Revelation also says the following about the aberrations of materialistic science: #ff0000"Many scientists will stray so far that they lose sight of the spiritual aspect altogether and meander about in dead matter." (Gr VIII 96, 12)

"Yet creation, which is so great, should all the time be calling out to all thinking people: Behind these innumerable and great works there must be a master of his craft who is most wise, all powerful and eternal." (Gr VIII 214, 7)

"Your clever materialists believe that the whole world is moved and

activated only by force and matter - two things that they themselves are not really able to explain." (Pr 174)

"Yet where your scientists think they discern natural laws, exactly there nothing else but spiritual life is evolving, a spiritual life that goes far beyond anything that can be grasped, far beyond where your scientists are able to soar with their ideas and concepts. And because the spirit does not submit to their will they have decided to deny, it altogether." (LGh, p. 85)

"Every discovery in the field of science is wrongly interpreted by your scientists and exploited only for material ends (chemistry and atomic fission). Here and there individuals may discover traces of a sublime spiritual power, beyond the elements that are already well known, but they will make every effort to explain away what is there right before their noses, in very roundabout ways and using long-learned scientific terms, or they will invent their own explanation, not wanting to acknowledge that there is a God. If there has to be one, they want to be that god themselves." (Pr 322) "... for many, the whole of My creation is to this day a mute collection of matter, its laws to their minds merely arising by chance." "They would rather dispute away their own ego than declare themselves vanquished by factual proof for the existence of God." (Pr 203)

These **prophetic words** accurately describe the situation as it has developed over the hundred years that were to follow.

We know from New Revelation that there is more to evolution than blind chance without aim or purpose and a mechanical compulsion, and that the whole process gives expression to God's intentions, as Morgan put it. [141](#)

The gradual evolution to higher levels has teleological purpose, there is a goal to it. From this point of view, evolution is wholly compatible with the work of God. New Revelation describes a **continuous process of creation, its purpose and God's plan of salvation, intended from time immemorial,** and this provides a plausible explanation for the mysterious process; **it is a grand design before which the constantly changing and questionable hypothesis of the evolutionists fade into insignificance.**

Science will have to recognize the limits set to it; it will have to admit that there are powers that lie beyond empiricism, beyond observation. The evolutionists have altogether abandoned the foundation of experience based on observation, having been forced to go back into the depths of palaeontology as far as the Miocene and Eocene, where hardly any fossils are to be found.

The time when doubts in the dogma of evolutionism are considered "heresy" is coming to an end. There are now too many "heretics", as has been shown. **More and more scientists are referring to evolutionism as a deviation from the truth.** Some of

their statements are downright annihilating and may well be the torch to signal further progress. That applies for example to the words of Professor W. H. Thomson, formerly head of the Biological Institute in Ottawa, in his Introduction to the 1959 Edition of Darwin's *Origin of Species*. He wrote that Darwinism was successful at the cost of abandoning honesty in science, that men of science were joining forces to defend a doctrine, but were at the same time unable to determine it scientifically, or even bring strict scientific proof. They thus found themselves in an abnormal and downright undesirable situation.

Another remarkable statement has been made by J. B. S. Haldane, atheist and protagonist of the mechanistic view. He wrote that a wise man took his bearings as much from the theories of religion as from those of science, yet he would not regard such theories as the final truth concerning elementary facts, but as art forms." [142](#)

The many statements made by prominent scientists give rise to the hope that the predictions of New Revelation may be fulfilled and that science will soon find its way out of the dead-end road of materialism. Already it can be said that **"Unbelief can no longer claim to have science on its side"**. (Pascual Jordan." [143](#)

The words of P. A. M. Dirac, English Nobel Prize Winner, spoken in the course of a paper read to the Lindau Conference of Nobel Prize Winners in 1973, make us prick up our ears, for he said that scientists knew how difficult it was to arrange atoms in such a way as to produce life, and that with causality not everywhere apparent, it might well be that there was a God who looked after quantum transitions.

The words of A. Portmann also show that a change is about to occur when he says that scientists are on the point of completely changing their approach, though this would require great effort. In his view, the heart of the change now occurring was the estimation of the human spirit. In its early days, theory of evolution had quite onesidedly considered technical intelligence to be a kind of source field for mind and spirit, with the origin of man seemingly being the evolution of an animal capable of making tools. Today, he has written, there is no longer such certainty that human evolution proceeded in just that manner. [144](#)

"New things take their beginnings only in individuals, and they are now working on these problems. The majority of textbooks and popular presentations offer the theory of evolution as a 'mutation theory', a field of research where every detail has been substantiated. At the same time a comprehensive view of nature is evolving where the validity of present-day mutation theory is considered to be severely limited, and the origin of the great forms of life lies before us as an unsolved mystery." "... the first outlines are emerging of a new image of man" [145](#)

"Direct your attention to the religious movements that are coming", New Revelation says, "and you will see like-minded spirits finding and approaching one another." (Pr 55)

"The keenest theorists, scientists and investigators of matter will in the

end all come to the point, and have to come to it, however great their resistance, that high above matter there lives a great spirit who unites the smallest of atoms as well as the largest of universes to form a whole..." (Pr 221)

"All are compelled towards maturity of mind and spirit; even the greatest materialists, the most stubborn of unbelievers, and the indifferent are not left in peace." (Pr 170)

"And this is what has to happen, so that it shall be recognized everywhere on your earth that matter (the things of the world) was created only for the sake of the spirit." (Pr 118)

"Nothing, whatever you may consider, indeed not even the movement of a mote in the sun, depends on what is called blind chance. All this has been most accurately worked and meted out by Me from eternity." (Hi I, p. 137)

"Your learned men see only what is visible, but the quiet power and intelligence that constructs the vessels with equal perfection in even the smallest detail and gives the life, this intelligence is unknown to them, for dissection will not reveal it." (LGh, p. 235)

"Your learned men usually base their whole system on a hypothesis which may be correct or wrong; they then are able to use this hypothesis to build a theory, with grand words and keys that seem rational." (LGh, p. 234)

"Refusing to accept a Creator and Law Giver, they endow matter with intelligence, saying: we are merely following one impulse or another." "... they do not wish to find the spirit." "Yet nature is everywhere calling out to you: We are! but not by chance, nor knit together according to your 'laws', but out of and through a higher power, brought into form..." "We are! but not 'force' and 'matter', as you believe in your blindness; we are 'spirit'!" - i.e., bound "spirit, dissolved spirit, spirit creative in form, and again destroying its forms, so that in the end we shall emerge from all the struggle transformed into spirit, to show you that everywhere in nature everything is spirit, and that you merely lack the spirit to comprehend, refusing, despite revelation in visible and invisible nature (atom) to come round to the admission: Yes, we realize that we know nothing." (LGh, p. 81)

"All life is constituted such as to be able to grow and increase constantly, because there is unceasing inflow from Me." (Ha I 185, 20)

"Everything arises from and consists in God, everything is in Him, everything is the endless abundance of His thoughts and ideas, from the smallest to the greatest." (Gr VI 226, 8> "Nothing in the sphere of material creation can arise and continue to exist unless it is based on the spirit." (Gr VIII 96, 4)

"Never yet has a blind force produced even a tiny moss that constantly recurs in the same, absolutely selfsame form for thousands and thousands of years." (Gr VI 87, 7) "All matter takes form and decomposes again. This is no other impulse than that of the spirit

awakened from being bound and asleep in matter. There could be no progression from stage to stage, no progress towards perfection, if at the very heart of matter there were not the spirit, aroused by external circumstance." (Pr 314)

"There are countless things which I allow to be fashioned by the hand of man. In the same way, I allow the power of love and wisdom of My angels and spirits to fashion the things on earth and also on other bodies in the universe that men are unable to make." (EM 42, 2)

"For instance, what scientists call **instinct** is not the intelligence of the animal, but indeed direction, orientation given by higher spirits." (EM 42, 5)

"Everything that has been created is designed to pass through a long sequence of all kinds of forms and finally into free and independent life."

"Every form represents a certain level of intelligence ... and in this way intelligence increases until man is reached." "The forms are for a limited period the collectors and bearers of a life that is all the time becoming more consolidated and intelligent." (Gr VI 53, 5-9)

"You do perceive what is there and occurs in the world of matter, but where the spirit is concerned, its realm and its working, this is alien to you, and you therefore are also unable to grasp and feel how God is working in man." (Gr I 222, 5)

There is evolution - no one denies this, - but there is no evolutionism, i.e., no random chance with no end to it, no descent of one from another, in innumerable small transitions. There is merely **succession, out of the creative power of God, His angels and spirits.** Creation is the work of wisdom beyond comprehension, not the outcome of mindless, blind chance apparently always picking out just the right one from among millions and millions of possibilities. Nor do new types arise through selection. **Selection will eradicate what is weak, but never create a new design and a new species.** Scientists have had to admit that there is no continuous line of transition, but only succession.

New, higher species appear suddenly, with no direct link to what went before. Higher and lower types are separated by a gap of millions of years, when no living creatures were present.

The whole is the work of a divine Creator who had an end in mind, based on a grandiose plan that has arisen from the unfathomable love of God, as described in an earlier chapter. This plan extends over millions of years and reaches its culmination in Adamite man. **The goal is to bring home the Prodigal Son to the house of his divine Father.**

"The world perceptible to our senses is the one we recognize, the world beyond sense perception holds our roots:" (Fichte)

The plan comes to expression in the process of evolution. Yet scientists will probably never succeed in wholly illuminating the labyrinth of

evolutional and creative processes. According to New Revelation, no human eye will ever be able to penetrate this. "Only the most ancient witness of all that is and comes into being, God Himself, is able to survey it all."

* Hengstenberg defines "autonomism" as follows: "Autonomism is considered to be an attitude of mind where the aim is to see all finite facts as being causally related, to the effect that it seems superfluous to go back to divine transcendence."

** Teleology = the explanation of natural phenomena as being due to definite purpose or design. Every teleology points to God.

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Part VI

Jakob Lorber's Disclosures Relating to the Catholic Church

New Revelation makes it clear beyond all doubt that **we are now in the early stages of the Last Days**. The **confusion of minds** he predicted, the **destruction of the environment, earthquakes and disastrous floods** already are clearly apparent in their initial stages, and according to Jakob Lorber, they will **grow increasingly more severe**. These prophecies will be discussed in [more detail in the last chapter](#) of this book.

Jakob Lorber was also told, however, what the fate of the Catholic Church would be in the Last Days, and why judgement was to be passed on it. For many centuries, God has kept silence with regard to the serious transgressions of the hierarchy of the church, but now he speaks, through the prophet of the Last Days. "From now on I shall no longer show patience and regard for those in power. This you (Lorber) may well believe, for I am disclosing this to you." (Gr X 27, 8)

The Catholic theologian, de Lubac, rightly perceived the role of the prophet in our day when he said that seers who hear voices "are able to see things that are completely hidden from people." ¹

Spiritual revolutions always have their origins far back in the past. The debit page of the Catholic Church carries a long column, and well-sounding formulations in decrees issued by councils will not offset this. Abandonment of the mission Jesus gave to his apostles runs through the history of the church like a red thread, and **the gulf between the message given by Jesus and the reality**

remains unbridged to this day. Cardinal Suenen in Belgium touched on the real issue in current events that to many are beyond comprehension when he said that to understand the reasons and the sheer impact of current reaction one needs to take into account the coercion used in the past.² Many discerning theologians, among them Hans Urs von Balthasar, Karl Rahner SJ, Pribilla SJ, Hans Kueng and many others, know about the **connection between present deterioration and the serious transgressions the church committed in the past.** "The negative waves from past centuries cannot be dismissed with casuistic phrases such as 'phenomena of our time' - as Catholic apologists are apt to do - for more or less like radioactivity, they are radiating across great spans of time, right to this present day."³

For centuries, life in the huge ghetto of the Catholic Church had become both dangerous and intolerable. It was no different than conditions in the totalitarian countries of the twentieth century.

Jesus predicted such terror and fanaticism to his disciples: "When in days to come this My teaching shall be spread among nations by the power of the sword, life will soon be very miserable on the earth. There will be rivers of blood." (Gr X 106,14) "All this will, however, have to be allowed to happen, for the sake of self-determination for every individual person, letting them shape their own lives. For without this no one can become a true Child of God, nor ever enter into the eternal glory of the Father." (Gr III 228, 8) "I cannot deprive men of their free will, for without it they would not be men." (Gr VIII 213, 22)

The **signs of degeneracy in the Catholic Church, the lust for power and the coercion** used, both of them emanating even in the **repressive policies of the Vatican today, are the causes for the present decline of the church.** New Revelation clearly establishes the connection.

"... in the first place an imposed law is entirely against My divine order where man's free will be concerned, for it merely brings darkness for man and never enlightenment, and secondly, those proclaiming an absolute law assume greater power, exclusive to themselves, and with this soon grow proud, arrogant and power-hungry. To the commandments presented as being purely from God, also out of assumed powers said to be divine, - commandments that often make their flock of faithful shake and tremble more than they do before God Himself - they add their own wicked commandments, presenting them as the divine will newly revealed to them, and always laying more weight on their observation than on the observation of wholly divine commandments. This then gives rise to darkest superstition, idolatry, hatred for those holding different beliefs, persecution, murder and wars." (Gr VIII 20, 11-20)

"All who are waiting for the founding of a new Kingdom of God on earth, with outer pomp and circumstance, will be greatly disappointed in their blind hopes, for such a thing shall never be founded on earth in the

living truth out of Me and with Me." "False prophets will no doubt do so, taking My name, yet I shall never dwell and be enthroned in such a kingdom. See, that is how it is, in all truth, with the founding of My Kingdom on this earth." (Gr X 73, 9-10)

Catholic Church knows the word of God. Not only does it have the Gospels, but through the apostles and the apostolic fathers it has learned many other things - that today are given in New Revelation - through occult tradition. Yet **in the long sequence of centuries it has more and more misused the word of the Lord. Its system of coercion and of "dogmatic imperialism"** ⁴ has been built on rigid, static principle and anchored there. **Rigidity is inherent in this principle, so that all flexibility has been lost**, and now, when everything has been set in dynamic motion in our modern world, this rigidity and insistence on being right is having disastrous consequences. The **church has lost credibility**, and the **confidence of thinking people has been shaken**. "It is now clearly evident", Hans Urs von Balthasar has written, "that there are cracks in the supporting pillars, due to static faults." ⁵ At the synod of Roman bishops in October 1974, Cardinals Alfrink (Utrecht) and Doepfner (Munich) declared that the church often made access to the faith difficult. They stressed that the synod needed first of all to discuss improved credibility for the church, before the problems the world was presenting for the church, could be considered. ⁶

The church never again reflected on its spiritual mission and the lack of power it had in the early centuries when it spread the Gospel of Jesus against all opposition, in a hostile environment. It never again freed itself of the outer show of ceremonial, and has never given up its power to rule, fearing that this would endanger its false system. And this is why the word may still come true that it "becomes the tomb of Christianity": ⁷ "The wrongs of the past are like a poison that continues to act." ⁸

New Revelation predicted the rigid attitudes found in Rome and among many of the bishops today. "There is desperately little as yet of free good will towards the peoples among those established in power. When they do anything for the benefit of the people, it is because circumstances force them to. If they were able to rid themselves of these in some way that would be in their favor ... people would once again have to dance to the tune of the old Spanish inquisition." (Gr X 30, 1) "They will use every possible means to regain their former glory and their former power." (Pr 209) "But they are coming up against a reform that will turn out quite differently from what they imagined." (Pr 65)

The Second Vatican Council did not bring the hope change. ⁹ After a short period of euphoria, the integralists again gained the upper hand in the Vatican and prevented fundamental changes in the structures within

the church. Another kind of change did, however, occur. Forces were unleashed that the curia is now no longer able to control. The pressure which had been building up for a long time now resulted in a tremendous discharge. Traditional views and forms began to totter, and the church has since been shaken more and more by theological controversy. The Pope's authority, taken to extremes for centuries, is all the time deteriorating. Thinking Catholics are no longer able to escape the question as to what is truth and what is window dressing. **The church has had to give up the doctrine, strictly enforced until then, that the words of the New and Old Testament were absolute truth, free from error, and had to be believed without reservation.** This has undermined confidence in the teachings of the church for all who are able to make critical assessment. Many people have come to realize that theologians have so far had to defend untenable tenets of all kinds, against their convictions, using complex argumentation.

Priests, monks and nuns are abandoning their service and their orders on both sides of the Atlantic. In Europe, 27 percent of the 35,800 parishes are without priests. ¹⁰ In June 1964, the Holy Office admitted that at that point, 30,000 to 40,000 priests had run into problems with celibacy. ¹¹ The crisis relating to priests is not limited to resignation from office, however, for - and this is of course less apparent - doubts and inner resignation are felt by many priests, "their numbers being generally greater than that of priests resigning their office". ¹² Cardinals, bishops and priests are resigning all over the world. **Outer signs of power may still be seen, within limits, but the base is melting away. More and more people are leaving the church,** and this inner emigration is like a great river growing wider and wider. **The younger generation has largely abandoned the church.** No one knows what to do and fear is arising.

That briefly outlines the position of the Catholic Church, as it presents itself from the time of the Second Vatican Council. The following prophecy made by Jakob Lorber, which has come true, should give pause for thought to all those who express scepticism concerning his prophecies.

When they will be holding a council of their doctorate wisdom, then indeed shall I strike upon the very crown of their wisdom and let them go to perdition..." (Hi II, p. 96)

"Not having the true spirit they judge everything out of their spiritual blindness and worldly wisdom, with external pomp and circumstance, and then entice many minds, even better ones. But see, that is crude defilement of even the purest teaching." (Gr VI 22, 3-4)

"People continue to cling to ceremony and custom - a sign that they are themselves still very materialistic, wanting and understanding only material things." (Pr 18)

"These people worship Me in masonry churches, with organs and all kinds of pipes, with ringing and tinkle-tinkle of bells, with incense and

burning candles, in vestments of gold", "... but we must not ask about the heart, whether it is close to Me or distant' " (Hi II, p. 368)

And the Lord asks in New Revelation what the outcome is of this superficial religiosity of the Catholic peoples (Gr IX 209). His reply is: "See, the people are going further and further away from God, rather than gradually coming closer to him, in their hearts and in love and in a genuine living faith and trust..." "and finally God has to call out to the people again through the mouth of a newly-awakened prophet, and shout: "See, these people worship Me with their lips and in idle, dead worldly ceremony, but their hearts are far away from Me. (Gr 209,4) "The work of outward appearance and of ceremonial means more to them than the living one himself, who is speaking to them." "Let all that go - hold only on to love." (Schriftt. 108 f.)

"The light, this true Kingdom of God, can never come from Rome." "For what happens there is merely something purely external." (Hi II, p. 370 f.)

"They have perverted what is divine into something worldly, they have given people the shell rather than the kernel of spiritual life." (Pr 119)

The consequences of coercion, of superstition permitted and encouraged, and of the magic the people believe in, now cover the true teaching of Jesus like mildew. Rigid clichés and rituals have come to prevail to such an extent, following generations of wrong instruction, that **people are hardly able to perceive the truth when it is shown to them.** The following critical assessment of the superficiality and shallow religious life of many faithful churchgoers among the Catholic may well sound frightening.

"Just as I expected less of the Jews in those days than of the Gentiles, so it is also in the present day, when little may be expected of those who call themselves Catholics and indeed believe they really are, just because they adhere to the prescribed ritual. Yet it is they, the people who should be the best and most fertile field for My Gospel, who are the worst of opponents to anything that will waken them from their comfortably settled religious dogma and demand sacrifices and self-denial which they are unable to cope with, since they lack the moral power to overcome habitual customs and ideas. They are like most of the people who came to listen in those days (Jesus' days). They are looking for Me everywhere in the churches, but not on the road of life, where their actions are supposed to bear out what they so frequently profess in their churches." (Pr 202 f.)

"It is no easy matter to convert to the purest truth that comes from the heavens, people who base themselves on all kinds of errors, and others who know how to profit from those errors on this earth." (Gr X 128, 3) "I shall, however, let the mature souls meet you on your path" (Pr 163)

The consequences, taking the form of deterioration, have

been predicted, and today they are obvious to everyone.

"Now, as before, the adherents are falling away from these leaders and seek the light, seek the Word - in expression of their search for God - something their own leaders are unable to give them." "The desire for freedom of thought is arising, for spiritual freedom." (Pr 24) "The reason why I am now giving out so much of the bread of heaven, as has never happened since the day I walked on earth, is that now indeed the time is approaching when the world reaches the culmination of its aberrations and deviation from My plan of creation." (Pr 163) "I shall now open the eyes of the unbelievers, and to those who interpret the literal meaning of My Bible (the theologians), I shall explain its true meaning." (Pr 163)

Prophets have always been a thorn in the flesh of the prevailing hierarchy. The Old Testament prophets aroused the ire of the priests in their day and brought persecution on themselves, and in the same way **Jakob Lorber's words will arouse anger, fury and opposition.** For the prophetic words spoken by Jeremiah also apply in his case: "Is not my word like fire, says the Lord, and like a hammer which breaks the rock in pieces?" (Jerem. 23,29)

Lorber's predictions relating to the fate of the Catholic Church in the near future are as follows: The church, New Revelation says, has been marred by a desire to rule and by power. (Pr 90) Coercion and condemnation are utterly condemned. (Gr IX 39,11) "I have not used coercion on any of you (the disciples), but merely called out to you, in complete freedom: Anyone who wishes to do so may come, hear, see, and follow Me. And you did so of your own free will. Continue to do so in future, in My name, and you will be following a good road." "But anyone wanting to make a compulsion out of this will be no disciple of Mine, and he shall find rocks, cliffs and thorns on his road." (Gr VIII 20, 3-5)

"The full shaping of his own life is put in every individual's own hands." (Gr I 93, 8) "Belief in authority offers far too little light for the soul." (Gr VIII 27, 13)

"Only self-determination in utmost freedom is valid in My eyes. Anything above or below that has no value before Me and My Father, who is in Me and I in Him." (Gr I 93, 5)

"See, I am not in those from whose mouth there spouts nothing but one condemnation after another, for they want to see God only in the fire of judgement, and never merely in love." (Hi II. p.13, 17)

"The Pharisees put the Temple above everything else, and the priests of the Christians their church." (Pr 266)

"But night is slowly giving way to the dawn, and dawn to day." "Dawn is already breaking in many heads." (Pr 90)

"I, your Lord and God, have for a long time now been roaring thunder in your (the church's) blocked ear and into your hardened heart, from all sides." (Hi II, p. 194, 10)

"But your **delusions of complete divine powers** have drawn your heart or your love away from Me, filling it with pride, arrogance, anger,

revenge, harlotry and all judgments ... " (Hi II, p. 194, 8)

"What you have done to others, they shall now also do to you. And the reward you have long since earned shall now be upon your head." (Hi II, p. 197, 15)

"All your adherents, whom you have made your own with your double tongue of power, shall most utterly detest you in their hearts." (Hi II, p. 195)

"The living word (New Revelation) shall be a fire in the hearts of those who possess it." "All that is human, world-taught word, however, shall be empty, dry straw; and likewise all pulpit speeches." (Hi II, p. 198)

According to New Revelation, Jesus predicted the following to his Apostle Peter: "... after several hundreds of years, it will be said in Rome that you founded such a chair (the Holy See) in that place. And the peoples forced to do so with fire and sword will also believe the false prophets who say that you as the first prince of the faith established such a chair in Rome and from it are governing the whole earth and its princes and peoples, in My name. But see, it will be a false chair, and dire things will be spread from there, right across the earth, and hardly anyone there will know any more where you set up the true chair, the chair of love, of truth, of the living faith and of life, nor who is your rightful successor. **This false chair will persist for a long time, well over a thousand years; it shall not, however, see two thousand years.**" "But then in those days there will be need of a great cleansing, so that men will recognize Me again and believe only in Me." (Gr VIII 162, 2-6)

"All this may happen earlier than the time when two full millennia shall have passed after Me, as I am now among you incarnate." (Gr IX 71, 5)

Today's friends of New Revelation are told: "Do not concern yourselves with your opponents. The farther time progresses and My sheep shall grow in number, the less can this My teaching (New Revelation) remain unknown, the greater, however, will also be opposition to it and its adherents. The struggle will have to fire up." (Pr 131)

"Consider, there are millions of people who have to be guided to the right door, the door of light." (Pr 132) "Do not fear that they shall win." (Pr 107)

"Pain now stands on the threshold. There are already a fair number of sharpshooters, and they will not miss in their aim." (Gr XI 238)

"The Kingdom of God can of course never come from the external (official) church, for it is the real, inner, eternal life of the spirit. But this external church is by my design and provision a protection for the inner church which can be easily found by any who wish to find it. And it makes no difference which outer church they belong to - so long as it somehow speaks in My name and of My word." (Hi II, p. 375, 8) "Do not, however, curse the whole tree because its bark has died." (Hi I, p. 98) "If you wish to become apostate (i.e., leave the church), this will little

benefit your brothers." (Hi I p. 99)

(It should be noted that almost all friends of New Revelation are members of a Christian Church. The Lorber Society in Germany is not encouraging anyone to leave their church. On the other hand, friends are expressly told not to join any sect. (Hi II, p. 82) This is also why the Lorber Society itself must not assume the character of a sect, but remain a loose association of friends in the spirit.)

Faithful souls imbued with church tradition who have grown deeply worried by developments in the Catholic Church since Vatican II, cling to the gospel words: "And the gates of hell shall not prevail against it" (Mt 16, 18), when fear and despondency comes upon them. But simple minds often tend to take high spiritual truth in rather concrete fashion, i.e., they cling to the literal meaning of the Gospels. Theologians know that the words referring to the invincibility of the church do not refer to the outer organization of the church.

New Revelation fully elucidates the passage from Matthew's Gospel (16, 18): "You are Peter, and on this rock will I build my church, and the portals of hell shall not prevail against it." Only extracts from the relevant passages can be given here.

"Great error now prevails in all Christian regions on earth because of this passage from the Scriptures." (Gr XI p. 332) "Peter was the first to whom I gave the keys to the kingdom of heaven in this faith and trust, this kingdom being the kingdom of love for God in the hearts of men. . ." (Gr XI p. 334)

"Anyone who comes to recognize Me and love Me as Peter did is a true rock on whom I can build My true church, true love and wisdom out of me, and do indeed most solemnly build it." (Gr XI p. 332)

The church will disintegrate before something new can arise. **The new church of the spirit will not lack form, for it, too, will require organization and form, but that will not be the form of an established church with a hierarchic order that rules, uses pressure, condemns, and loses itself in ceremonial and superstition.** And it will **take to heart the words: "Take no gold nor silver"** (Mt 10, 9).

Following the transformation of the *ecclesia carnalis* - as Joachim of Fiore has called it - into an *ecclesia spiritualis*, the marvellous words given in New Revelation that are like a parable will come to apply: "See, the wise man goes to the lumber room and often finds there great treasure, covered in ceremonial. He wipes away the dust and puts the pure gold into his treasury. Go and do the same."* (Hi I, p. 99, 15)

The leaders of the church know that the Catholic Church is facing its judgement and its end. In 1960, the Vatican was supposed to reveal to the world the secret of the Third Message for the Children of Fatima entrusted to it by the Bishop of Leiria (Portugal) in 1917. The seals were opened and the contents noted, but they were not published. The Message has nevertheless become known. It does not speak of the

fate of a particular nation, as had been put about, as a diversion. According to press reports, this was confirmed by the witness, now living in a nunnery, before the Bishop of Leiria. Today it is known that the **words spoken of Fatima included among other things the condemnation of the Catholic Church.** At the 6th Fatima Congress held in Freiburg i.Br. (Germany) in September 1973, Bishop Rudolf Graber of Regensburg said: "Fatima is the judgement spoken on a church that believes it can do without sacrifice and expiation and which has grown worldly. Fatima is God's judgment on a mini-Christianity of rock-bottom prices, with the closing-down sale now in progress." ¹³

Those are frank words, as are the following statements made by the Patriarch Athenagoras: "We have made the church into an organization like any other. We have wasted our energies in setting it up, and then used them to make it function. And it does function, like a machine-but not like life." "What have we done? Christ has left us. We have chased him away." At the last Council, **Catholic patriarchs had made the curia responsible for letting religion grow dry with Roman legalism and triumphalism. Their warnings went unheard,** like many, many others in the course of time. ¹⁴

It appears that Pope **Paul VI also realized that the church was coming to an end.** In the summer of 1974, he complained to an audience: "The church is in trouble - it appears to be condemned to die." ^{14a}

In New Revelation, the Lord expressly states that **the teaching of Jesus will be made known to men also after the decline of the Catholic Church:** "When the Catholic Church shall meet its judgement and its end, My teaching shall nevertheless continue among very many people on earth. But it will always be something that is free, and will quietly shine among men, a light to comfort them, but never be a queen ruling whole nations, upon a throne, with crown, sceptre and orb." (Gr VIII 14, 17)

Catholic and Protestant theologians hold the view that there is widespread hunger for genuine revelation. True spiritual insight will, however, often need time to ripen. Awareness of the fundamental truths of the faith based on the Gospels requires a mind that is alive and some mental effort.

For anyone sufficiently open-minded, **New Revelation, a work that greatly widens our spiritual horizons, is able to fuse rigid concepts of the type theology normally works with into the flux of a presentation that can be understood and accepted by everyone.** Anyone really serious in his search for religious truth as taught by Jesus will feel challenged to gain new insights. **In New Revelation, God is truly speaking to men in the Last Days.** No one will be able to reach the truth without effort, however. At times, the words of Empedocles may well apply to the study of the profound metaphysical aspects of this comprehensive revelation: "I do know that

truth is inherent in the words I am proclaiming, yet it will be hard for men to make it their own, and the burning endeavor for the faith only wins through the soul with difficulty."

Where contradictions exist between New Revelation and church doctrine, it is not the church that is right, as Catholic and Protestant theologians will maintain, but New Revelation. It has been accepted that the **Gospels have been partly falsified during the early centuries and made into a caricature by the demythologizers and theologians** of the 19th and 20th century.

"No one but they", New Revelation significantly states, "is supposed to know anything or have learned anything." "They do not love My light and will not love those who are bringing My light to them." (Gr III 225, 9)

The churches may completely ignore Jakob Lorber, the prophet of the Last Days, or cast stones upon him, but this will have no effect on the fulfilment of the prophesy.

In these days, Christians should pay heed to the words of St. Paul: **"Do not quench the spirit, do not despise prophetic words, but test everything and hold fast to what is good."** (1 Thess 5, 1921)

"Unrest and rethinking will be inevitable", Father Lohfink, professor at the Papal Bible Institute in Rome has said, "wherever God lets prophets appear." ¹⁵

Goethe's words that "the most excellent things to emerge, to arise before us, will be denied for as long as possible" apply also in the case of New Revelation. But no doubt **the time has now come when this important revelation made through the prophet shall become generally known.**

"A general desire is arising for light, for spiritual life, for love, for genuine spiritual teaching that has warmth. And so a move towards the spirit is coming about in spite of all opposition."(Pr 24)

^{*}*ecclesia carnalis* literally means 'church of the flesh', i.e., the established church of the hierarchy. Its opposite is the *ecclesia spiritualis*, the church of the spirit.

Disasters of Horrendous Magnitude Before the End of the Century Predicted by Jakob Lorber

Great civilizations come into being and then vanish again. Rarely, however, has a culture and civilization reached perfection as rapidly as in the industrial age. Science and technology cast their spell over everything and achieved things that were formerly undreamt of. Mankind was getting more and more caught up in an orgy of progress. The standard slogan used to meet all expressions of doubt has been. - Nothing must stand in the way of progress. Large sections of the population lost their religious faith and now unquestioningly put their whole faith in science. There was no longer any doubt but that man was capable of achieving anything.

In earlier times, monarchs sometimes promised their peoples that they would lead them to great things. This role has now been assumed by futurologists.

Developments became more and more breathtaking after the Second World War. Production curves and real income figures rose faster and faster, the latter faster than output. The labor market had been swept clean, and well over two million foreign workers were invited to come to the Federal Republic of Germany, to increase German prosperity still further. No one thought of the potential problems that might arise with development taken to such extremes. The population at large never doubted but that prosperity would continue to increase further and further. 'Unemployment' had become an out-of-date term. Party politicians kept promising even better times, disregarding the warnings

given by renowned experts that there were signs of serious consequences for the environment. The young generation, become totally dependent on progress, had not the least recollection of the spirit of personal moderation that had prevailed in 1945. Mankind appeared to be approaching a kind of heaven on earth.

A few years ago, therefore, the time would have been anything but right for making the disasters Jakob Lorber has predicted for mankind known to a wider public. The very prophesy of unemployment becoming a world-wide problem would have been enough for the prophet's disclosures to have been written off as totally unrealistic products of his imagination. Order books were full and a shortage of workers the order of the day. And how could a prophet speak of starvation when the shops were absolutely overflowing with goods and everything was on offer to satisfy all possible demands.

But the scene was to change completely within just a few years. Suddenly, dark, threatening clouds appeared in the eternal blue skies of economic miracle land. Disturbing reports were also received from everywhere else in the world. But it came as a sudden roll of thunder when desert sheiks who, until then, had been paid little regard, started to turn off the oil taps in the autumn of 1973, and the millions living in the world's industrial countries came to realize that their existence did not have the solid foundations they thought it had. The numbers of unemployed and short-time workers increased at an alarming rate.

Other problems also arose, though the public was not as yet fully aware of these: rapidly increasing environmental pollution and the dangers this brought, which could not yet be fully estimated. The reports made by scientists do not bode well for the future. This is a subject we shall have to discuss in more detail in this book, for scientific findings in this field are now also confirming Jakob Lorber's predictions, right down into detail.

According to Lorber, mankind has now reached the Last Days, which will bring disasters of all kinds. Last Days should not be equated with the end of the world. As Lorber has said, the earth will still orbit the sun for millions of years, "With and without men". The great changes about to occur, however, will bring unimaginable tribulation, and lead to the end of the present technological age. Lorber did not, of course, express his own views, as has been made abundantly clear in the chapter entitled "[Proof as to the Authenticity of Jakob Lorber's Prophecy](#)". The words written in the Second Letter of Peter (1, 21), that "No prophesy ever came by the impulse of man, but the prophets were moved by the Holy Spirit and spoke in the name of God", also apply in the case of Jakob Lorber.

Lorber's statements are of apocalyptic proportions and cause terror and dismay. The warnings and admonitions given to mankind in conjunction with these disclosures are therefore also most serious and impressive in their terseness, warning mankind not to continue on the

path of theoretical and practical materialism. New Revelation leaves no doubt that the disasters, some of them already foreseeable at this point in time, originate in the spiritual realm. Blaise Pascal once said that the whole of war was immanent in every sin, and in the same way this applies to the failings of mankind, for they are conjuring up all kinds of disasters. "All the disasters in history occurred at the spiritual and moral level before they presented themselves in struggles for worldly power." (Reinhold Schneider)

New Revelation says on the subject: "All the ills presently apparent in the world were not created by Me, but are the product of free will being misused by men. Being free they are able to do as they like, but they will also have to accept responsibility for the consequences' " (Pr 83)

The Lord described conditions in the present industrial age to his disciples in the following words: "In those days people will in many ways go a very long way, being untiring in their researches and calculations beneath the widespread branches of the tree of knowledge, in many sciences and (technological) arts, and using all the forces that are in the nature of the earth and are at present still hidden from man, they will achieve marvels, and will also say: Look, that is God, for there is no other. These people's faith will be as good as nonexistent (Gr IX 89, 1-2) "Because of this there probably will be a complete absence of faith among the people in due course. . ." (Gr IX 89, 10)

That time has now come. The 20th century is under the sign, in its final phase, both of technological perfection and of atheism. Technology, regarding all things possible, has become an evil spirit; placed in the service of demoniac powers, it becomes the destroyer of the environment. The philosophers of our age, representing existentialism and atheism, have put man in God's place, and millions have accepted their theories.

The Last Days started with the two world wars, according to Lorber, true scourges for mankind. The terror systems under Stalin and Hitler also form part of the events predicted as bringing great tribulation. Lorber made the following prediction relating to this time: ". . . those in power will be using men as though they were animals and will coldbloodedly and without compunction have them slaughtered unless they submit to the will of the grandiose power, not saying a single word against it. The powerful will torment those poor human beings with all kinds of pressures, and will persecute and suppress any that show greater freedom of spirit, with every means at their disposal . . ." (Gr I 72, 2) "From now (Jesus' day) until then, a thousand and yet again not a whole thousand years shall pass." (Gr I 72, 3)

In the genuine words of the prophet, Hitler's reign and fall is described as follows: First there is "separation and segregation on all sides . . ." (foreign papers and books being banned), then war of the pen" (propaganda), "then real war, with the sword...". "When this multifold war (world war) comes to be fought, a rule will be taken and everything

measured, critically and mathematically, what a person may have and eat (clothing coupons, ration cards), what he may know, say and write" (monitoring of press and radio, listening to foreign broadcasts forbidden, and the words spoken by every individual under surveillance). "A circle will be drawn, and they will segregate themselves and consider themselves the most perfect of all." (The Germans as the master race, and within this again the smaller circle of party members). "That will be the circle." "I shall in secret take the liberty of putting an end to such a demented circle. How? - I know well how. That shall be the end of an excessively stupid affair for that race." "See how the polar bear from the north (Soviet Russia) is sharpening its teeth on the ice." "Their (the German prisoners' of war) fat shall truly melt away on the icy shores of Siberia." (Hi II, p. 302)

Lorber also predicted the destruction by fire of German cities during the Second World War: "This time the whole of Europe shall be mightily chastised, particularly in the great industrial cities." (Hi II, p. 308)

"A great many cities shall also be purified with fire and with water." (Hi II, p. 79) (This prophesy may also refer to the future).

"One nation wants to be greater than the other, one realm greater than the other. The arrogance of nations has exceeded all limits, and the vapors of hell ascended to the very heights of heaven." "And see, the time has come, revealed before your eyes: One nation moves against another. If you ask the reason I shall tell you: from pure arrogance." (Wiederkehr. 16)

"A spiritual flood now covers the earth, just as a physical one did 4,000 years ago, in Noah's time. Noah's killed the flesh, this one, however, kills soul and body." (Wiederkehr. 65)

"People will grow increasingly adept at increasing their selfseeking, greed and desire for power, and this will increase the darkness prevailing in their hearts and minds. As a result, even the worst of consequences will become inevitable." (Gr V 108, 4)

"Men will only too often show complete disregard for all they well know to be good, right and true, mostly because of temporal interest, and will be seen to act in exactly the opposite way. This we are able to experience in all reality day after day, with hundreds of people, and it once again makes it clear that nothing whatsoever will endanger or limit man's freedom of will. And so it is indeed possible for men to make great inventions in the course of time, and begin to influence nature on earth to such an effect that in the end the earth will have to become utterly leaky. The consequences of this will of course be far from pleasant and shall show themselves to be the certain penalty for all forces wrongly used, yet not in any way intended by Me, but resulting from the will of man." (Gr V 109, 6)

The phrase the prophet used, "The earth will have to become utterly leaky", concerns alarming events of world-wide significance, the extent

of which will probably be clear to the reader only when he has taken note of the description to follow of the environmental pollution that is coming our way. The dangers are already life-threatening and are increasing at a frightening rate. The population knows only little as yet about these dangers. People do not usually take note of anything that does not directly concern them; and when it does come to concern them directly, e.g., with their child dying of cancer, they have no idea of how this has come about. From now on, however, time is marching ahead.

Increasing Ill Health Due to Environmental Toxins and Other Factors

The **consequences of environmental damage** are already much more serious than is generally assumed. The full effect will only show itself as the years go on. Many diseases are already widely present in latent form, and will only become manifest later, when symptoms develop. The present situation is nevertheless alarming. "Statistics show that every fourth German citizen will die of **cancer**." ⁸⁴ According to Professor Grundmann in Munich, 700 carcinogens (substances liable to cause cancer) are present in the environment. - An even higher figure was given at an international Cancer Symposium. ⁸⁵ Children are increasingly developing diseases (including cancer) that formerly were seen only in adults. Fifty years ago, childhood cancer was considered a rarity in medicine. Today, cancer is the second most common cause of childhood death, after traffic accidents. ⁸⁶

Recent researches suggest that the nitrosamines are the most dangerous of the **carcinogens**. They occur in the environment wherever nitro acids form chemical compounds with amines. Nitro acids evolve from nitrates (e.g., from artificial fertilizers) and from nitrogen oxide and nitrogen dioxide (e.g., car exhaust fumes and waste gases from power stations). Nitrosamines may be found in the base materials used in industry, in plant protectives, in drugs, in foods, etc. They produced cancer each time they were used in animal experiments, and "much more powerfully than any other substance." According to a statement by D. Shapley in *Science* (January 23, 1976), concentrations are dangerously high in parts, particularly in cities." ⁸⁷

In their book *Epidemiology of Stomach Cancer in Chile. The Role of Nitrogen Fertilizers*, two Chilean scientists, R. Armijo and A. H. Coulson, referred to statistically significant connections between the use of nitrate-based fertilizers and stomach cancer. ⁸⁸

At a German cancer congress held in Hamburg in February 1976, Professor Carl Gottfried Schmidt stated that 80 percent of all cancers

developed by citizens of the Federal German Republic were due to environmental factors. American scientists arrived at the same conclusion for their country. Professor Schmidt predicted that in twenty or thirty years every third person would fall victim to the 'scourge of mankind'. ⁸⁹ According to Professor D. J. Tilgner, our food constantly contains about 430 substances with carcinogenic properties, in concentrations of 0.0002-0.05 ppm and that there "was a gradual summation of their effects". ⁹⁰

Children and unborn babies are most at risk. They are enormously susceptible to the effects both of chemical poisons and of radioactive radiation. The nitrosamines reach the embryo in the womb by passing through the placenta. ⁹¹ Today, there are 360,000 physically and mentally handicapped children in Germany, and their numbers increase by 40,000 every year. ⁹² It is more or less impossible to estimate the problems, the cost and the suffering this will bring for mankind in the future. Professor Gerhard Wendt of the Department of Human Genetics at Marburg, G. , estimates the cost for children presently suffering from congenital diseases, to cover their lifetime, to be in the region of 38 thousand million (U.S. billion, = approx. ten thousand million pounds Sterling). ⁹³ It should be noted - and this is a little known fact - that the legal limits for radiation emitted from nuclear power stations in Germany relate to "individuals above the age of 18". Infants and embryos are, however, 100 to 600 times more sensitive than adults; this is agreed on by both protagonists and objectors to nuclear power stations. The law does make reference to this fact, but nevertheless takes no account of the risks for embryos and infants. This throws a completely new light on the constant references to the extraordinarily low risks from nuclear power stations.

A report published by the Department of Statistics in Germany in October 1972 stated that then, about every seventh citizen suffered from chronic illness. ⁹⁴

Susceptibility is constantly increasing due to the strain imposed by environmentally damaged food, excess calories in a diet containing too much meat, fat, white flour and sugar, and not enough vitamins and minerals, added to which is the stress of life, excess noise, and lack of exercise. The Max Planck Institute for Nutritional Physiology at Dortmund, G., has established that between 50 and 60 percent of the population are suffering from hidden vitamin deficiencies. The consequence is said to be reduced resistance. The same applies to inadequate intake of minerals. Professor Schlierf (Clinical Institute for Research into Myocardial Infarction, Heidelberg University) has written that 10 to 20 percent of citizens in G. are today suffering from nutritional diseases, and that the cost of this to the government was around 17 thousand million Deutschmarks per annum. ⁹⁵

Particularly harmful - in many different respects - are sweets and confectionery made with white flour, sugar and chocolate. The citizens of

G. spend 15 thousand million Deutschmarks per annum on such products which were harmful to the teeth, ⁹⁶ and this had an appreciable effect on the 8 thousand million Deutschmark spent on dental treatment and on dentures. ⁹⁷ Considering the avalanche - like increase in costs, a dentists' association in G. demanded a special tax on sweets of all kinds in July 1976. ⁹⁸

The constant **increase in diseases due to civilization** can only be brought to a halt, in the view of medical experts, by a change in dietary habits and consumer restraint. ⁹⁹ That is exactly what the Lord advises people of today's industrial nations to do in New Revelation: "Be moderate as regards food and drink, and do not crave artful dainties. In this way, you will keep the health of your bodies for a long time." (Gr VIII 82, 11) "For anyone whose heart is full of all kinds of worldly things, it is of course difficult to cleanse himself of these. " (Gr X 98, 9)

This being so, obesity caused by **overeating** has become a worrying health problem, next to cancer and serious infections. The Third Nutrition Report by the Federal German Government (1976) established that 56 percent of the population in G. were. In the First Report (1969), high sugar consumption amounting to 90 g per person daily was criticized, and a reduction to 60 g per day recommended. It is reported that by 1975 sugar consumption had risen to 100 g. To quote from the Report: "Increasing sugar abuse is responsible for about 15 million dental cavities per annum just in the population of about 5 million school children."

According to information given at a surgeon's congress at Aachen (G.) in June 1975 by Professor Reifferscheid, every fourth person in western Europe will die early from the consequences of obesity, cardiovascular disease or diabetes. ¹⁰⁰

Another factor that may seriously affect our health are the **antibiotics, hormones** etc., present in meat, meat products and milk today. The situation has reached such a point that veterinary surgeons demanded that serious steps should at last be taken to stop the 'grey drug market' (Baden-Wuerttemberg Veterinary Congress, Constance, June 1975). Veterinary surgeons - it was said - could no longer look on "as large quantities of controlled drugs were given in uncontrolled amounts to farm animals, so that residues in meat and milk presented a health risk for the population." ¹⁰¹

It seemed that right into the '70s there was no hope to get any restriction on the illegal use of hormones, antibiotics etc., for, according to the experts, the regulation issued in July 1975 meant that illegal activities could be prosecuted even less than before. "Veterinary surgeons are actually encouraged to enter into unlimited drug deals on the basis of this regulation." ¹⁰² In the 1976 Nutrition Report of the German Government, the authors escaped "into hints and minimization", according to a comment made on the Report." ¹⁰³

In 1979, the Federal Criminal Investigation Department demanded

more stringent controls because of the health risk to the population, but still no steps were taken. In October 1980, some inspectors exposed the callous attitude of the people involved in the illegal veterinary drugs market. The cases they dealt with are, however, only the tip of the iceberg. The inspection department lacked both personnel and equipment. In addition, the fines imposed by the courts were ridiculously low in relation to the profits made. Similar cases were uncovered in Italy and France at the same time. ¹⁰⁴ According to the Bavarian Veterinary Association, about 70 percent of veterinary drugs will continue to be sold illegally or on the 'grey market' in 1983. ¹⁰⁴

In addition to the health risks imposed on the population, which the individual is unable to escape, there are the **consequences of alcohol, smoking and drug abuse**. In the G. , about 100,000 people have to take early retirement each year because of nicotine abuse." ¹⁰⁵ Added to this there are 20,000 smokers per annum who have to have a leg amputated, and 25,000 with lung cancer. ¹⁰⁶ In its Pamphlet No. 7/ 2070, the Federal Government stated that 140,000 smokers per annum die prematurely. The Federal Department of Health added that 40 percent of cancers in men could be avoided by not smoking.

Alcohol abuse and **drug addiction** are responsible for a high percentage of cases of drink and driving, industrial accidents, acts of violence, and people being committed to prison and medical institutions. The Federal Department of Health has calculated that the consequences of alcohol and nicotine abuse and of overeating cost the huge sum of 54 thousand million Deutschmarks per annum. ¹⁰⁷

Other diseases are also showing a rapid increase in the population. The number of **rheumatic cases** is 10 million in the G. , half of them people under the age of 25. ¹⁰⁸ The number of those unable to work because of rheumatic disease has risen to 200,000, with 20,000 more swelling the ranks year by year. ¹⁰⁹ Rheumatologists estimate the loss to the economy due to lost working hours in G. to be 14 thousand million Deutschmarks per annum. ¹¹⁰

Diabetes is also becoming more widespread in industrial nations. Since the end of the Second World War it has increased tenfold, to 2.3 million. Another metabolic disease, gout, has also become very common. ¹¹¹

These diseases arise from the dietary habits of industrialized nations. The same applies to their drinking habits which have changed a great deal. In April 1976, the Federal Department of Health in North-Rhine Westphalia presented the balance sheet: Currently the number of alcoholics is more than 2 million in G. The number of people at risk for alcoholism, according to the medical journal *Selecta*, is put at between 3 and 4 million. Government spokesmen have referred to the rising numbers as "a threat" ¹¹². In the opinion of Professor Volker Faust, Freiburg i. Br., every second young person will in the future run the risk of suffering **liver damage** through excessive alcohol consumption. ¹¹³ At

present, 37 percent of those invalided out early already suffer from liver damage. ¹¹⁴

Twenty percent of the population suffer from **mycosis (fungus disease)**, so that one may justifiably speak of an "epidemic". ¹¹⁵ The same also holds true for **allergies**, which are increasing worldwide, the consequence of the 'chemization' of our world. Opportunities for developing an allergy are unlimited, because the number of allergens in the air, in our food, in detergents, drugs, plastics etc., is indeed vast. At a German Congress for Dermatologists, the President, Professor G. Stuttgart, stated that our industrial society frequently went to the limits of what was tolerable in changing the environment, and that steps would have to be taken when aggressivity reached a level that was no longer compatible with the maintenance of life. ¹¹⁶

The **side effects of drugs** are equally serious. In the journal Diagnostik, Professor Klaus Dietrich Bock reported that the problem of drug side effects had now reached the same order of magnitude as the infectious diseases, and that only the tip of the iceberg was visible. ¹¹⁷

The number of cases of **food poisoning** also shows an alarming increase. This applies particularly to **Salmonella infections**, which number in the thousands. Effective import controls were no longer feasible, according to the Institute of Hygiene and Microbiology at Wuerzburg University. ¹¹⁸

Apart from the above-mentioned diseases, there has also been a tremendous increase in **cardiovascular disease, high blood pressure, arteriosclerosis, neuralgia, metabolic disorders and intervertebral disc lesions**. These complete the picture of misery in industrial society. Almost 80 percent of all diseases have to be classified as due to civilization. ¹¹⁹ They have increased beyond anything ever known and continue to advance towards their culmination. The degenerative conditions arising from this will only become fully apparent in the next generation.

Citizens of the rich nations are increasingly facing the risk of becoming addicted in one way or another, and becoming invalids as a result of a **life style that knows no bounds**. Among the addicted we must include not only those with drug addiction, but also alcoholics, people smoking too many cigarettes, drug abuse, and finally overeating. The enormous rise in costs for medical services, from 23.8 thousand million Deutschmarks in 1970 to 85.7 in 1980, i.e., by 260 percent in ten years in G., must be seen as related to the facts stated above. ¹²⁰

That is the opposite side of the coin to the much acclaimed great advances made, and the promised increase in wealth which politicians of all parties said would never cease. At present, just the beginnings are apparent of the as yet unknown consequences of dismaying progress and a glittering path leading to perdition.

New Revelation speaks not only of "many terrible illnesses", but also of "plagues and epidemics". And it is added, so that we shall not miss it,

that "natural disasters and epidemics shall carry off people in huge numbers." (Pr 319) Again the risks are already becoming apparent, among other things, in the increasing danger of bacteria and viruses becoming resistant. ¹²¹ The most serious form of **malaria**, falciparum malaria, has flared up again worldwide, because both the insects transmitting the disease and the pathogenic organism itself have grown resistant to the classical malaria drugs. In Sri Lanka, where ten years ago only 25 cases of malaria were recorded, two million people are now again suffering from the disease. All in all, 200 million people are once again suffering from malaria today. ¹²² In Africa alone, a million children are once again dying of malaria each year. ¹²³

The latest problems are **bacteria and viruses that have grown resistant**, something every hospital fears. About six percent of all hospital patients in Germany will get infected with these hospital germs. Eighty percent of deaths occurring in the hospital are said to be due to them. At the same time, people are showing an alarming **decrease in natural immunity**. ¹²⁴ The constant increase in resistant bacteria and viruses in German hospitals has induced the Department of Health to introduce measures to get the situation under control. ¹²⁵

The present position as concerns the health of the population in G. was described by the former President of the Federal Health Department in Berlin, Professor Georg Fuellgraf, to the effect that the incidence of disease was rising rather than falling. Fuellgraf made it clear beyond doubt that "the expenditure on highly sophisticated technological medicine is in sharp contradistinction to the results it achieves." ¹²⁶

The majority view among experts today is that **we are moving towards a disaster as regards health and therefore also economics**. One day a point will be reached where not only treatment costs will be so high that they can no longer be met, but loss of working hours will also result in an unprecedented reduction in national product and accordingly, a similar reduction in prosperity. The consequences of the unrestrained civilizatory life style of industrial nations may well become a problem in the not too distant future that may bring governments to their knees. Parallel to physical illness the graph for mental illness is rising in all industrial countries, another alarming feature. Thirty million US. citizens see their doctors for **psychological problems**. Three million suffer from **neurosis**. ¹²⁷ Dr. Masakatsu Shiozaki, Chief Psychiatrist at Tokyo's Aisei hospital, has expressed himself able to make the definite statement that one-third of all white-collar workers in Japan are in the early stage of active neurosis. ¹²⁸

The corresponding situation in Germany has been revealed in **Bericht ueber die Lage der Psychiatrie** (Report on the Position in Psychiatry), an authoritative document published by the Federal Government in 1975. Experts call the situation disastrous. 600,000 G. citizens per annum receive treatment from nerve specialists because of **mental crises**. In fact, however, about a million are urgently in need of

psychiatric treatment or psychotherapy. Eleven million people in G. have already had to face mental illness. ¹²⁹

The percentage of **children who are sick or show behavior disorders** is alarmingly high. Twenty percent of children are **hyperactive, unable to concentrate, and therefore not prepared to learn.** ¹³⁰ A number of causes have been put forward for this form of **hyperkinesis**: synthetic food additives, lead, neon light in classrooms (experiments have shown this to be harmful to the children ¹³¹), and often also, absence of a proper mother-child relationship particularly in the early years. ¹³² The children are also flooded with sense impressions, particularly in the cities, and in addition are exposed to too much television.

The number of **suicides among 6-15 year-olds** has greatly increased, proof that today's children are more and more exposed to intolerable stresses at home and in school. In the '50s, 45 child suicides were recorded annually; during the '70s and in 1980 and 1981 the figure rose to 92, and in 1981 it went for the first time above 100. Added to this is the unknown number of suicide attempts which runs into thousands. ¹³³ It is the expert opinion that this increase in child suicides by a hundred percent since the '50s, gives cause for alarm. The comparative figure for all other age groups is around 41 percent. Increasing **mental illness** among young people is obviously becoming a collective epidemic, a threat to the existence of mankind. ¹³⁴

Studies done by a German health insurance firm for white-collar workers and published in June 1975, showed that 25 percent of all young people are already suffering from **cardiovascular disorders.** ¹³⁵ **Children with behavior disorders** later tend to develop aggression, unsocial behavior and partly also vandalism. ¹³⁶ This development represents an alarming, worldwide problem. The WHO journal World Health has presented a dreadful outlook for the future. ¹³⁷

In all countries, **misdirected energies** are released with increasing intensity, and society as a whole is gradually coming to feel under threat. Scientists hold the view that too high a number of **neurotics** may establish a state of anarchy for society one day. ¹³⁸ That may seem an exaggeratedly pessimistic view to some, but the following report published in *Deutsche Zeitung* on the behavior of school-age youngsters in the U.S.A. suggests otherwise, raising questions also for the people of Europe.

In 1974, primary and secondary school children in the U.S.A. committed "12,000 armed robberies, 204,000 armed attacks on people, 9,000 rapes, and 270,000 break-ins in American schools. These figures do, however, represent only a fraction of the actual crimes." "Every year, about 100 murders are committed in American primary and secondary schools, and at least 70,000 physical attacks on teachers." ¹³⁹ The **aggressiveness of the young people** has reached such proportions that Los Angeles teachers had to be equipped with personal

transmitters, to call for immediate police assistance. **Vandalizing school children** caused damage to school buildings amounting to more than a thousand million Deutschmarks per annum. "A revolver can be bought for ten dollars somewhere near the schoolyard. It has become the children's favorite weapon." ¹⁴⁰

The German magazine *Die Zeit* described conditions in German primary schools as follows (May 20, 1983): "Not only in the U.S.A. and Great Britain, but here, too, **aggression** is on the increase in schools, and teachers are involved more and more frequently. Will there be a time soon when German teachers will have to take out special risk insurance, like their British colleagues?" "**Behavior disorders** and aggression are becoming more and more of a problem for teachers." The magazine illustrated this with examples that would have been unthinkable in the past.

With the **seed of hatred for the 'establishment'** and with the promotion of **anti-authoritarian education** to "create a free people" ¹⁴¹, the wind was sown to reap a whirlwind. A young generation grown up in a society living in superabundance and beyond its means, seeing prosperity presented as the only ideal by those around them, has been left without standards, has failed to see the meaning of life, and has therefore ended up with nihilistic attitudes.

The Lord predicted these developments in **New Revelation**, for young people brought up in the wrong way and bereft of ideals. "The main reason for the perdition of human souls lies above all in an early training that is indulgent. The young tree is left to grow as it will, and untimely leniency will contribute in every way to the growth of a crooked tree." (anti-authoritarian upbringing). "Once the wood has hardened, however, all attempts at straightening the tree will have little or no effect. Once a soul has grown crooked it will hardly ever develop into a perfectly straight tree. Straighten your children while they are young, therefore, and easily guided." "If on the other hand you give in too easily to your children's desires, you will also open the door wide with such gratification to all vices, a new door through which they will enter into the world in great hordes, bringing perdition. And once they are there, you will try in vain to militate against them with all kinds of weapons, and will achieve nothing in the face of their strength and power." (Gr IV 124, 2, 3 and 8)

Jakob Lorber's Warnings of the Destruction of Forests

The Japanese had cleared their forests in the Meiji period, and **disastrous floods** were the consequence. After the Second World War, a plan put forward by the Americans was to convert Germany and Japan

into agrarian countries. The Americans forced the Japanese in 1945 to clear their forests and create arable fields instead. Again nature responded with **floods and soil erosion**. But times soon changed, of course, and the Japanese quickly put a stop to the destruction of their forests. ¹⁴²

What happened in Japan some decades ago is now reaching undreamt-of proportions all over the world. **Hurricanes with floods of rain** are putting large areas under water in all parts of the world. In India, millions of people suffer when their great rivers flood the countryside. In 1865, 57 percent of the country was still wooded, but today the figure is barely ten percent. ¹⁴³

Scientists are now aware that the current over-exploitation of forests will have very serious consequences. In vain do they warn against the interference with the delicately balanced ecological system that goes hand in hand with such exploitation.

New Revelation also warns mankind not to destroy the forests, and particularly against the depredations of "industry let loose." (Gr IX 63, 6) Particular emphasis is laid on the **relationship between depletion of forests and the development of hurricanes**. "For as long as forests exist on the earth in right measure . . . , you will see neither excessively violent elemental storms arise to sweep the earth nor all kinds of widely different diseases that are like plagues. But once the over-greedy desire for profit shown by men has laid hands on the forests of the earth, it will be dire for men to live and exist on their earth, most dire there where the clearing of woods will get excessive and this you should note, to warn people in good time of such industry let loose." (Gr IX 63, 6) ". . . dense forests are necessary, they have thousands of purposes." (Gr VIII 63, 4)

The woodland flora and fauna is indeed a highly complex, extremely multifarious system, and little is generally known about its complexity, taking into account also the climate, oxygen production, etc. Yet industrial nations pay no heed to the inevitable consequences of destroying the forests, nor do developing countries.

In **South and Southeast Asia**, the population increase has been so explosive that more than 15 million hectares (36 million acres) of woodland are cleared mechanically and by burning each year. ¹⁴⁴ Over-exploitation of forests has already produced an alarming degree of erosion of the mountain slopes in the highest mountains of Asia and floods for the vast Indian lowlands. ¹⁴⁵

Within a few decades, huge forests were cleared in the northern parts of **Brazil**. The area covered by forests has gone down from 40 percent in 1900 to 5 percent today. Inevitably there have been major floods. ¹⁴⁶

Experts have established that a hundred years ago, forests covered 4.5 thousand million square meters of the earth; in 1960 on the other hand only 2.7 thousand million square meters. ¹⁴⁷ In consequence, geographers, botanists and ecologists have found an alarming increase in desert regions in all parts of the world. ¹⁴⁸

A third of all cultivated land on earth will turn to wasteland within the next 15 years, according to UNO experts. Regions under threat are thought to include some which so far had been considered safe, e.g., in the U.S.A. and Canada. ¹⁴⁹

Jakob Lorber predicted that deforestation on a large scale would have very serious consequences: ". . . you will very soon indeed feel the consequences of this, and they will be bitter." ...devastating whirlwinds will completely destroy whole countries." (Gr V 109, 1)

That has really come true in the present century. **Huge deforestations in the U.S.A.** and the introduction of **monoculture**, taking away protective hedges, resulted in the devastation of vast areas in the 20th century. In March 1934, a tornado carried 300 million tons of top soil into the Atlantic Ocean. 160,000 farmers lost their large farms in just one day. The total size of the area is put at 120 million hectares (almost 300 million acres) by Professor Yudkin. ¹⁵⁰ ("These are almost 300 million acres, compared to G. 60 million acres.)

To quote one author: "Right at the center of the U.S.A.'s richest wheat-growing regions, an area the size of Germany and France together, has been turned into a complete desert, with another one of equal size threatened with destruction. ¹⁵¹ Two-thirds of the area of the U.S.A. is man-made desert today. ¹⁵² To stop erosion, the U.S. government has to spend a thousand million dollars a year.

Is it not then the literal truth when **Jakob Lorber predicted** in the middle of the last century that areas the size of "whole countries" will be "completely destroyed", i.e., made into deserts? And that the consequences will be bitter?

Such a disaster also lies ahead for **Africa**. This continent is losing 300 million tons of top soil annually, and in 15 years may well no longer be in a position to feed the population. ¹⁵³

All over the world, vast forest lands are constantly being destroyed to provide fields, pastures, and firewood for rapidly growing native populations, as well as for the enorm amounts of wood required by industrial nations. Large section of these former forest lands have by now suffered erosion have been over-grazed, so that they have become deserts steppes. Huge pasture lands have had to be abandoned. Our globe is well on the way to becoming a wasteland. Deserts are rapidly expanding in all low rainfall areas. Experts have stated at a world desert conference that this is even now affecting the climate and the water threshold. ¹⁵⁴ Scientists have said the worldwide deforestation may cause a general drop in temperature for the earth. A side effect may be that the large agrarian regions of North America and Europe are subject to constant droughts. ¹⁵⁵ **Jakob Lorber** wrote: "Go then and destroy all the forests . . ." "Yet what will be the result? ... cloud bursts of the most terrible kind and unending hail storms will devastate all the regions and far around." (Gr IV 143, 5)

Since 1982, alarming news has come from the Federal German Republic and neighboring countries of forests dying at an increasing rate due to exposure to chemicals. According to the experts, the causes for the death of Central European forests go back over 20 or 30 years. For decades, the trees have been exposed to sulphur dioxide, nitric oxide, ozone, photooxidants and toxic heavy metals, and the consequences are now showing themselves with undreamt-of rapidity. The sudden death of the forests heralds the general collapse of the ecosystem which is to come, with resistance exhausted as exposure to chemicals continues to increase.

Meanwhile research carried out at Nottingham University has shown that cereal crops will also suffer damage from sulphur dioxide in the future, "reducing both yield and quality." And in May 1983, the German Nature Conservancy Association, the **Bund fuer Naturschutz**, warned that the next environmental disaster was already beginning to emerge. Soils were being destroyed by excessive use of fertilizers and increasing cumulation of cadmium, with the result that within the foreseeable time more and more agrarian land in G. would no longer be useable. ¹⁵⁶

Jakob Lorber's predictions are coming true in this respect as well. The damage caused by chemistry is becoming increasingly more evident.

Lorber predicted: "Plagues will arise for men, animals and even plants." (Gr Ev. VIII 185) "Doom shall spread further and further."^{*} (Gr VI 150.15)

In vain did the Lord warn us in New Revelation: "Teach men to be wise therefore, or they will call their doom upon themselves. I know, however, that it will happen after all, and yet I must not step in and prevent it, with My omnipotence, but only through My teaching." (Gr V 109, 7)

If we consider the pollution of the air, the contamination of rivers, of the ground water and of the seas, and the overexploitation of forests, the words of Friedrich Georg Juenger, a man much attacked by the technocrats in his day, seem almost clairvoyant and certainly topical: "A demoniac element pervades the whole sphere of technology, constantly gaining in strength with it." "Technology may achieve perfection, but never maturity." "Religious, political, social and economic considerations are excluded from that line of thought." "The practical exploitation pursued by technology is reflected also in the way technologists think." "These are dark things that are forcing themselves on us." ¹⁵⁷

All over the world, politicians are looking on without doing anything, letting things take their course. Industry and agriculture are interested only in higher production figures. Materialism thus is the ideology of justification for technology and for industry which controls it. The population at large still is not realizing the direction events are taking; it does not know how much weight attaches to the words from New Revelation quoted above: "... I know, however, that it will happen after all."

*Professor S. Eppstein (Univ. of Illinois) has called cancer the plague of the 20th Century.

Worldwide Starvation Due to Human Blunders Predicted by the Prophet

Among other things, **New Revelation** says: "The sword has already wrought much havoc (the two world wars and subsequent regional wars), but if men continue to drift on the floods of their lust for power (the big powers fighting to gain supremacy in the world, hegemony the aim of would-be people in many areas), I shall send yet another angel, the angel of hunger who is also the plague angel. Such lessons will surely teach men ideas quite different from those that motivate them now." (Wiederk. 67)

Lorber was told that when the technology of the present age has reached a high peak, so that "ships pass over the billows of the sea like whirlwinds, and indeed offer defiance to the sea and move across its enraged face," the time of adversity would be about to begin. The "great fire of retribution from the heavens" will not be far then, according to Lorber. This time of retribution is to be preceded by other plagues. "But soon after that time (referred to before) things will begin to look very bad for the life of man on earth. Wars, great scarcities and shall arise, for the earth will grow less fruitful." (Gr III 33, 4)

The earth is to become less fruitful? Surely chemistry has succeeded in achieving greater harvests than ever before. It has indeed done so,

yet Lorber's prophesy is already coming true. The inestimable consequences of climactic changes affecting the harvests in the Northern Hemisphere have already been discussed. The soil is also under threat in other ways, though most people are not yet aware of this.

It has been shown above that soil erosion has increased enormously following forest clearance, so that huge areas were lost in dust storms and great floods, erosion is inexorably continuing. At the same time, Lorber says, soils must be expected to give poorer yields in the future. This is known to the experts, and they also know the reason. It was Justus Liebig who put forward the theory that only inorganic nitrogen compounds played a role for plant growth, and this was for a long time taken for gospel. Meanwhile, however, the theory has long since been proved wrong. It is now known that soils not supplied with organic matter (stable dung, peat, etc.) will in time lose their proper condition, i.e., their healthy, crumbly consistency. The reason is that soil bacteria rapidly decrease in numbers in the absence of organic materials. Humus formation is utterly dependent on these small organisms: if they are not present, there will also soon be no earthworms, and once they are absent, soil health is a thing of the past. It has been shown that soil bacteria do not multiply adequately when mineral fertilizers are used on a long-term basis so that their numbers soon go down. A Nobel Prize Winner, Vertanen (Helsinki) has been able to show that bacteria immediately reduce physiological activity or even stop it altogether when nitrogenous fertilizers are applied to the soil. ¹⁹⁰ Soils containing little organic material will let infection rise much more easily. ¹⁹¹

Monoculture also has harmful effects, as it makes the soil flora one-sided. Pests will only come up in serious numbers if things have gone out of order in nature.

Nitrogenous fertilizers have yet another side effect that is causing concern. The Director of the Federal Institute of Quality Studies, Professor W. Schuphan in Geisenheim on Rhine, indisputably demonstrated the vicious circle set up (1971): "Excessive nitrogenous fertilizers (nitrates) make our food plants highly susceptible to disease and infestation. This calls for increased use of plant protectives. **The high proportion of nitrates also reduces the vitamin and mineral content of plants**, yet this is essential to the health of man." At present, diseases due to nutrition in highly developed countries are primarily due to the absence of essential vitamins and minerals rather than to harmful constituents. ¹⁹² Mice fed on a diet lacking in minerals will die within a short time, according to Professor Heupke. Cattle are more susceptible to disease, and this is "to be ascribed to their being fed on plants grown with artificial fertilizers and treated with pesticides." ¹⁹³

Mineral fertilizers have caused the magnesium content of any fodder plants to be reduced to such an extent that cows died from tetanus. ¹⁹⁴ Mineral fertilizers have no less undesirable consequences

also for milk quality and cheese production, as stated at the Swiss Milk Conference. ¹⁹⁵

According to the Report "On the Position of Mankind", from the Club of Rome, ¹⁹⁶ the amount of **toxic insecticide** used had to be increased by about 300 percent to increase world food production by 34 percent between 1951 and 1966. Pests have grown resistant to these toxins to a quite unexpected degree, with the result that even more poison will have to be sprayed in future. Professor Friedrich Dittmar has stated that about 1,300 pesticides are currently in use. ¹⁹⁷ The consequences of this for the foreseeable future are demonstrated by the following example: In Massachusetts, the soil was so badly poisoned with insecticides that a major canning factory, which also produces baby foods, had to stop buying fruit and vegetables grown on that soil. Analyses made when objections had been raised to the taste of foods, had shown quite considerable residues of DDT and other insecticides. ¹⁹⁸

In the U.S.A., the courts have already had to intervene because the situation had grown so serious. The highest U.S. court made the decision that American food manufacturers will have to indicate the presence of **DDT** and **dieldrin** on their packets. ¹⁹⁹ Dieldrin is four or five times as toxic as DDT. ²⁰⁰ In 1983, American agriculturalists stated most emphatically that the soil in the main wheat-growing areas of the U.S.A. was about to be completely ruined. ²⁰¹

In Germany, the biologist, Professor Schuphan, at Mainz, has said that toxicological studies for toxins from the environment "failed to take into account the biological facts." ²⁰² At the same time, Professor G. H. M. Gottschewski at the Max Planck Institute of Immunology at Freiburg i. Br. (G.), refuted the statement that the use of pesticides and herbicides was completely safe, saying that it was "unproven and grossly negligent." ²⁰³

In Germany, 7 percent of agricultural land is already so badly polluted by chemicals that the expert view (1983) is that they "are hardly fit for use". ²⁰⁴

Two Americans working in cancer research, Dr. Th. Slage and Dr. R. Shearer at the Hutchinson Research Center in Seattle, Washington, reported at a Congress of American Scientists in March 1976, that carcinogenic chemicals had become so common in the environment and in foods that it would not be possible to abolish all risks. Eighty percent of human cancers are due to environmental chemicals, according to them, 20 percent to chemicals in the food. ²⁰⁵

WHO has also reported that the number of cases of serious poisoning due to misuse of pesticides has grown to 500,000 per annum worldwide. ²⁰⁶

The official figures given in the annual reports of government analysts in G. make interesting reading. They state that about 40 percent of home grown produce grown in the usual way (i.e., non-biologically) contained residues of plant protectives. ²⁰⁷ In February 1976 a German consumer organization, Stiftung Warentest, carried out analyses of

biologically grown produce. With regard to residual pesticides, their report states: "The major groups of plant protectives - chlorinated hydrocarbons and phosphoric esters - were not demonstrable in any produce grown by biological methods." ²⁰⁷ With regard to the many toxic residues found, Professor Schuphan has commented: "We do not know if the constant intake of residues of toxic pesticides and their metabolites, even in very small quantities, will not in the long run lead to low-level chronic damage or the increasing number of inexplicable allergies, particularly also in conjunction with much used drugs." ²⁰⁸ Here, a remarkable fact should be considered. In G. , paragraph 14 (1) two of the Food and Essential Goods Law, relating to plant protectives, did come into force on January 1, 1978, to the effect that foods should no longer contain residues of particularly toxic compounds deriving from pesticides. Yet an amendment states that the law applies only to home-grown produce. Imported foods are allowed to contain these toxic residues up to the maximum level. German factories provide foreign producers with the poisons, and they then reach German kitchens from abroad in fruit, vegetables, lettuces, rice, citrus fruits, cheese, etc." ²⁰⁹

In April 1983, Professor J. E Diehls at the Federal Institute of Nutrition in Karlsruhe (G.) admitted that 43 percent of vegetables and 30 percent of fruit still contain chemical residues. ²¹⁰ will, however, also have other serious consequences as time goes on. According to Professor Wilhelm Drescher in Bonn, the number of bee colonies has been reduced by almost 200 thousand million in recent years, or 11 percent mainly due to pesticides. Our greatest helpers in dealing with pests, the birds, are also being reduced in numbers because of insecticides. Whole species have practically died out because of chemicals. What is more, innumerable birds are wantonly killed to be consumed as delicacies. The Italian paper *La Stampa* estimates that 150 million birds are shot or trapped each year in Italy." ²¹¹ And Italy is not the only country where the slaughter of birds is commonplace.

Soil fertility is reduced not only by the factors described so far, for new reports are coming out which demonstrate the whole spectrum of dangers. Year by year, millions of tons of sulphur dioxide are released into the atmosphere. In the soil, sulphur dioxide combines with moisture to form sulphuric acid. A Swedish study has led to the conclusion that the acid dissolves calcium and other basic elements from the surface layers, so that they are easily washed out, with the result that soil fertility will be reduced in the future." ²¹² A **calcium deficiency in plants** can have untoward consequences for the human organism. The developments leading to reduced soil fertility all over the world are only in their beginnings, yet they continue inexorably.

Experts in nutrition like Lester R. Brown refer to the disastrous long-term consequences of artificial fertilizers used on a massive scale. This is stated to mask the fundamental deterioration of the soil. H. O. Baeumer, Minister of Agriculture in North-Rhine Westphalia, has said that in the

opinion of very many scientists, most of the soils put to agricultural use will be totally poisoned with heavy metals within just a few decades." ²¹³

The authorities are aware of the many dangers that are threatening. In an expert opinion commissioned by the government in Baden-Wuerttemberg, G. , it is said straight out that "present-day production methods ... in agriculture are destroying cultivated soil." ²¹⁴ The Federal Ministry of Food in Bonn also says quite openly (*Bericht der Landwirtschaft Bd. 50/ 1972, Heft 1-3*) what the consequences of impoverishing and poisoning the soil will be. Thus it says: "The increasing economic need to intensify agriculture is making dangers appear that must not be minimized."

"The soils are washed out and incrustated, worn out by monoculture . . . " ²¹⁵ This applies not only to the U.S.A. and Europe, for the production capacity of South African soils is also showing a continual decrease." ²¹⁶ In view of the above, it comes as no surprise when G. Hartkopf, Secretary for State in the Federal Department of the Interior, publicly declares: **"Chemistry offers far worse potential dangers than the use of nuclear energy."** ²¹⁷

In developing countries, the population increase continues at a rapid pace. This has brought to nought all the earlier optimistic estimates as to feeding the peoples in those regions. Cereal production per head of the world population has been going down since 1971. The majority of third world countries lost the race between population growth and agricultural production levels as early as the '70s. In some countries, huge crowds of refugees have created insoluble problems, on a scale not previously known in the history of mankind. ²¹⁸

In 1980, almost 800 million people were living in "absolute poverty," according to the World Food Conference. Starvation has many causes in this world. Th. R. Malthus (d. 1834) said that one day the world population would grow faster than agricultural production, and he has been proved right at this late date. Third world countries are themselves partly responsible for their plight. Governments have neglected agriculture, paying farmers too little for their produce. As a result, farmers migrated more and more to the towns, becoming dependent on food aid from industrial nations. Many peoples, particularly in Africa, who were formerly able to feed themselves, are today increasingly dependent on imported grain. In consequence, 24 countries in Africa alone have increased their foreign debts by a factor of six within a period of ten years, and are unlikely ever to be able to repay them. Only few people have begun to realize the consequences. Added to this is the fact that the enormous increase in oil prices made artificial fertilizers much more expensive, because large quantities of oil are needed to produce them. This means that it is getting more and more difficult to use these fertilizers in developing countries.

Yields are also increasingly affected by periods of drought, by overgrazing, and by soils being washed out and eroded. In India and

other countries, 400 million tons of cow and buffalo dung as well as straw are used each year to heat cooking stoves, wood no longer being available since the forests have been destroyed. Because of this, it is impossible to maintain the soil in good condition, a precondition for good yields. The consequence is that vast areas have been blown away by stormy winds and washed away by the rain; they are lost to agricultural production. UNO experts have estimated that in the next 15-20 years, a third of potential agricultural soil in the world will become unuseable. ²¹⁹

Loss of land has caused a rural exodus of tremendous proportions everywhere, with the population increasing at the same time. The city slums are growing at three times the pace of other parts of towns. This development continues inexorably in all parts of the third world. UNO investigations have yielded results to suggest that because of this explosive "townification", 12 of the largest 15 cities in the world will in the future be in developing countries. Such development is programmed for chaos, the experts are agreed on this. The results of a three-year study produced by the American Council for Environmental Protection therefore presents a true picture of horror. It states that the number of people who are starving and underfed, 800,000 at present, will over the next twenty years grow to 3 thousand million. ²²⁰

The authors of the second report to the Club of Rome, Professor Eduard Pestel and Mihailo Mesarovic, had arrived at a realistic picture as early as 1974. In an interview published in the German magazine *Stern*, they said that they estimated the number of deaths from starvation to reach a thousand million. "In ten or twenty years time, it will probably be too late." Professor Pestel forecast: "... by that time, there will be such a degree of disorder in the regions that were the first to be affected, India for instance, and thousands of millions of deaths, so that political chaos must inevitably spread to other regions that may still be intact, like ours." ²²¹

The CIA also does not exclude the possibility of a nation equipped with nuclear weapons whose population is suffering intolerable starvation, going to war. In their view, nuclear blackmail is a factor to be considered. With temperatures continuing to go down, Canada, northern Russia and northern China will have shorter growth periods for their crops, and in India, Southern China and West Africa, harvest will be reduced as the monsoon increasingly fails to arrive. ²²³ It is the view of American experts that the drought which has developed in the High Plains region of the U.S.A., and may well continue, presents the major risk for the land turning into steppes. The water shortage, they say, is presenting more and more of a dark future also for the U.S.A. ²²⁴

Even industrial nations may find themselves on short commons. According to the Gesellschaft fuer Ernaehrung (Society for Nutrition) in Frankfurt, G. , about 10 percent of goods purchased end up as rubbish. The monetary value of this comes to many thousand millions of Deutschmark. Commenting on this, it has been said that pennies and

pounds are burning holes in people's pockets." ²²⁵ Even school children in the G. are daily throwing away something like 30,000 kg of sandwiches, because they have enough pocket money to buy sweets etc. ²²⁶ The Italians are throwing 28,000 kg of bread into their dustbins each day. The President of the National Baker's Association puts the amount of money wasted at about 250 million pounds Sterling per annum." ²²⁷

The writing is on the wall. Jakob Lorber's prophecy is going to come true, to disastrous effect, if the facts now apparent are anything to go by. Here, it has been said that vast arable and pasture lands on the earth have been made unfruitful or completely destroyed with poisons, reaching, over-grazing and through erosion. To this, we must add a specific statement made by Jakob Lorber. Lorber wrote that a major disaster would be provoked "because men are badly mismanaging their own soil." (Wiederk. p. 112)

Lorber's Prediction of Inflation and Unemployment

According to the disclosures made by Lorber, the Last Days will also see "enormous scarcities." (Gr VIII 185, 3) For years now, money has increasingly become devalued in Europe and other parts of the world. The problem could not be dealt with; it has become a permanent state, in differing degree, in all countries.

Today it is recognized that, obsessed with prosperity, nations have been living beyond their means for many years. In almost every country

wages and salaries were going up faster than productivity. Between 1913 and 1935, the real social product had increased by just 12 percent in Germany, ²²⁸ but in the F.R.G., real wages have almost quadrupled since 1950. ²²⁹ The gross income from enterprise and real estate on the other hand has shown a constant decrease since 1960. In 1960 it was 39.4 percent, in 1970 33.3 percent, and in 1973 30.1 percent." ²³⁰

"The rapid increase in earnings," Marion Doenhoff wrote in *Die Zeit*, "which in different degree occurred everywhere, has merely - and we must see this quite clearly - become possible on the basis of continuous inflation." ²³¹

Hans Roeser wrote in the *Frankfurter Allgemeine Zeitung* "Public spending, the unions, the bosses and consumers have all contributed to the undue strain on the economy, and this then gave way at its weakest point, the buying power of our money." ²³²

After this, prices began to rise, and soon unemployment began to loom. Inflation always brings unemployment, and in no time at all, stagflation is reached, i.e., inflation combined with unemployment.

In the European Community, the number of unemployed rose from 2.6 million in 1973 to 12 million in March 1983. ²³⁵ Experts think that the Reagan administration is right in assuming that the U.S.A. unemployment will reach 20 million in the years ahead. ²³⁶

Right in the middle of the most brilliant boom, disillusionment suddenly arose. The final straw had been lack of moderation. **Jakob Lorber** succinctly summed up the situation in the following words: "Those are the industrial people and their demands that never can be met." (GS II 125, 5)

A prophet does not hide his views, he says out loud what the politicians dare not say. There can be no doubt: monetary inflation was preceded by inflated demands. **Maximization of prosperity** - and New Revelation stresses this again and again - **is not man's real purpose on earth**. Fundamentally speaking, **the problem is a moral one and therefore unlikely to find a solution by other means**.

Jakob Lorber also predicted that "many human hands will find no work," and this at a time when "men achieve great cleverness and skill in all things, and will build all kinds of machines that are able to do all the work of man, like living, intelligent men and animals." (Gr V 108, 1)

That time, the time of automation, micro-processors and computers, has now arrived. Lorber's prophesy of rapid technical advances and the extensive unemployment connected with this has come true. The robots are taking over in the factories, though developments will be less rapid in this sphere than in office management. Japanese manufacturers are already putting a new generation of small, reasonably priced robots on the market, and European firms have nothing comparable to offer." ²³³

Friedrich Georg Juenger knew intuitively half a century ago what direction things would take. In his book *Die Perfektion der Technik* (The Perfection of Technique), much maligned by the technocrats, he wrote:

"The very rapidity with which technical rationalization is advancing indicates that we are moving towards a final stage, an end stage for technology." ²³⁴ The dramatic acceleration in technological developments has gone out of control, and anyone remaining behind in the race with other nations runs the risk of losing his place in the market. The latest horror word in industry is "micro-processor." Since it came on the scene in 1960, industry has made it possible to put millions of items of information on a tiny silicon chip. The micro-processor has come to be widely used, as it is very cheap. This breath-taking development is connected with the advances made in semiconductor electronics. Experts believe microprocessors will completely revolutionize the whole of trade and industry.

In Germany, inexorable technological progress means that workers are all the time being replaced by machines, robots and micro-processors." ²³⁷ The situation is made worse as consumption goes down, due to reduced population figures. Up to 1960, about a million children were born each year in the F.R.G., after that, the number went down to about 500,000 (not counting the children of foreign workers). One of the editors of the *Frankfurter Allgemeine Zeitung*, Dr. Juergen Eick, was very much to the point when he wrote: "If a government thinks it can guarantee effective social services and at the same time enforce permanent full employment, it has failed to take account of the facts, considering the falling population figures." ²³⁸

Practically every government among industrial nations has tried to reduce unemployment, or at least prevent it from increasing, by boosting the economy through public spending. This did succeed to some extent, though only for a few years, but the price which had to be paid were huge debts that will never be paid off. In 1981 came the hour of truth, and the masses slowly had to realize that **all industrial nations had been living beyond their means**. The consequence suddenly began to emerge.

In 1977, both economics institutes and union experts predicted that the number of unemployed in the F.R.G. would rise to 2.5 million by 1985. In fact, the figure was reached three years before that. In 1982, the Institute of Labor Studies of the Federal Department of Employment in Nuremberg came to the conclusion that with economic growth weak, the number of unemployed could rise to 4 million in the years ahead. ²³⁹

The population explosion has already resulted in a level of unemployment in developing countries that is bound to get much worse in future. ²⁴⁰ The International Labor office (ILO) estimates that unemployment will reach a figure of around 750 million on earth in 20 years time. The problem of finding work for people seems insoluble to all the experts. **The sequence of cause and effect arising from this situation is predictable: no income, therefore lack of food and accommodation and, all in all, hunger, misery and despair.** Despair over these deprivations and the absence of any hope for

something better can give rise to abysmal hatred, with irrational forces explosively leading to fearsome deeds. ²⁴¹ No doubt there are only few people today who have any idea as to what may still be coming for industrial nations, due to these developments. ²⁴²

If **Jakob Lorber's disclosures relating to the continuously rising flood of unemployment** - a situation which today seriously affects the lives of millions of people and leads others to fear for the jobs - had been made known to the wider public in the 1960s, his whole work of prophesy would have been rejected out of hand, as utterly wrong and unbelievable. At that time, governments and people took it for granted that the boom and vigorous economic growth would become a permanent state. In the Federal Republic of Germany, millions and more millions of foreign workers with their families were invited into the country, No one gave a thought to the problems this might one day create. **Today it is very obvious that the prophecies Lorber wrote down as he heard them through a voice, against all expectation do come true when the time has come.**

Potents of the Last Days Beginning

The disclosures made in New Revelation are not limited to the many kinds of **environmental damage** that "**are making the earth leak**", not to the **epidemic diseases** and to **starvation**, for Jakob Lorber's statements leave no doubt but that **disasters of other kinds, like geological upheavals of unimaginable proportions, will shake the globe and cause fear and terror among men**. In view of the disclosures which follow, the **Last Days for mankind** need to be discussed.

Lorber speaks of a "general sifting of the men of the world, through fire and his missile, so that I myself shall then be able to set up quite a different plant nursery for true men on this earth, which shall then continue until the end of time." (Gr VI 150, 17)

It is said on a number of occasions that **the disastrous course of events will proceed in stages**. "Towards the end of the indicated time I shall rouse even greater prophets, and with them, the judgements, too, *shall increase in number and extent*." (Gr VI 150,15)

The **time when the Last Days start** is fairly accurately defined in two ways. It is said that the **steam engine will first be invented**, that "shall pull the heaviest of wagons at the speed of an arrow shot in the air", and "ships at sea will stand up to every whirlwind..."

"Soon after that time", it goes on, "it will begin to look very bad indeed for the life of men on earth." "Wars will come, great scarcities and starvation." (Gr III 33, 4) "One nation shall move against the other." (Gr VI 150, 15) (First and Second World War, Korean War, wars in Africa, in Vietnam, Cambodia, India, Pakistan and the Near East).

Science and technology will reach tremendous heights, it is prophesied, but **lead to loss of faith**. "The natural worldly sense of such wise men all too soon corrupts many thousands of people, because of its power of attraction." (Gr VII 181, 16)

One of the signs that the Last Days are impending were the **dictatorships of Stalin and Hitler**. (Gr I 72, 2) Finally, reference is made to the **enormous armaments** race all over the world today... "the Holy Spirit never works in the setting up of great forces of war... Such a mode of action which goes against his aims will then also always be followed by a powerful judgement - " (Schritt. p. 61)

Jesus told the apostles the **time of the great judgements** as follows: "Until then, a thousand years shall pass and yet again not a full thousand years."

A further criterion Jesus gave for the Last Days was the **decline of the Catholic Church**. He said that "a self-seeking falsification of the world given by revelation" was to come. (Gr VI 149, 13) Confessional strife continuing for centuries would lead to "discord and contention" and "each would pretend that he was teaching the full and real truth" . The **teachings of Jesus would be altered**, "the bones of it, however, will remain." (Gr X 152, 10-11) "... the followers will soon fall away in great numbers (from the Catholic Church). (Gr VI 151, 12) "Put your hand on the old, tired heart of the church, and indeed you would have to be more blind than the center of the earth not to be able to count on your fingers the hour of the great day which has been reached." (Hi I, p. 308, 13)

"Do not, however, concern yourselves as to what is then to become of My teaching as time goes on, for I alone know all the things that are to happen in this world." (Gr VI 151, 13) "My spirit, that is the spirit of truth, will come to life among the peoples who are much oppressed, the sun of (spiritual) life will begin to shine forth mightily." (Gr IX 40, 2) "... In those days My teaching shall not be veiled before men, but it shall be given to them wholly unveiled as regards its heavenly and spiritual meaning (New Revelation), and that shall be the New Jerusalem, that is to come down to earth from the heavens." (Gr IX 90,2)

The Phase of Disasters on the Apocalyptic Seale

,According to the disclosures made by Jakob Lorber, **natural events will also spread fear and misery in the Last Days**. "There will be great gales over land and sea, and earthquakes. The sea will flood the shores in many places. Men shall be put in great fear and anxiety in expectation of the things that are to befall the earth." (Gr VIII 185, 4)

It has of course been noted that earthquakes, hurricanes and floods have been increasing for some time, yet quite different disasters are still to come, as may be seen from the following. Edgar Cayce, the visionary of the 20th Century also known as 'the sleeping prophet', correctly predicted many events, including the fact that in the early eighties, large sections of the North American West Coast, including the huge cities in the area, would drop into the Pacific. He also said that large parts of Japan would go down into the Pacific at the same time. ²⁶¹

Sceptics will write such prophecies off as figments of the imagination. For them we have scientific data which cause dismay in the way they confirm Cayces' predictions. *Bild der Wissenschaft* said the following in a report: "Seismic activity on earth is limited to a few narrow belts. The greatest number and the most powerful of earthquakes occur in the Circumpacific belt." (American West Coast and group of Japanese islands) The earthquake which occurred in the unpopulated Alaska region on March 27, 1964 reached a maximum strength of 8.5. "Where it goes overland, the Pacific-North American displacement zone usually shows itself as a clearly identifiable longitudinal valley. Lateral shifts going in the same direction have in some places moved the valleys by up to 20 km." The notorious San Andreas Fault ... passes through California more or less parallel to the coast, from San Francisco to Cape Merdocino. "The area around Los Angeles in particular contains a whole system of minor Lateral faults." (The Los Angeles Ventura and Orange conurbation has 9 million inhabitants).

Huge subterranean plates are approaching one another and will one day meet. "For as long as the system remains in motion, a major earthquake is said to be unlikely in California." "The events becoming discernible here are, however, alarming. The movement of the plates has come to a stop, they have become blocked in the San Francisco area. Scientists are agreed that northern California must expect a violent earth shock the near future." "When the quake comes, the crash will be tremendous." ²⁶²

According to statements made by the geologists Donald L. Anderson in *Science* (217: 1097. 1982), the probability of a maior earthquake in California reaching force 7 or more, is growing. ²⁶³

The disaster Cayce predicted for Japan also came to appear in a new light in 1974 when satellite pictures released by NASA caused serious consternation in Japan. They showed that a deem fold in the earth crust cuts right through Japan; seismologist consider this to be a greater threat than the San Andreas Fault in California. Scientists fear that Japan will not see the year 2000. ²⁶⁴

In August 1983, press reports stated that the Director of th Japanese Earthquake Observatory at the Central Weather Office, Kazuo Ihkahasi, had said that they knew where the next earthquake would be and were also able to predict its force, the only, and most difficult, question being when it would come.

Chou Maya, a clairvoyant born in Korea and living in Japa has predicted an unimaginable disaster for the Japanese Islands in the eighties; she is taken seriously in that country because other predictions she has made have come true. A report on the subject says: "The Japanese have a deep secret fear of disaster, as is evident from the fact that a book entitled '*The End of Japan* has been at the top of the bestseller list in that country for weeks. It describes how gigantic earthquakes and volcanic eruptions will not merely devastate the

country, but finally end with the whole island nation disappearing in the depths of the sea." ²⁶⁵

Lorber's prophecies refer to the whole of Asia, and apart from Japan, China and other Asiatic countries will also have to reckon with **very major disasters**. The severe earthquakes China has suffered and the thirty years of war in Vietnam with their consequences, also for neighboring countries, show that the trend for disaster has already started in Asia. Lorber wrote: "Asia will be purified in a great Day of Judgement." (Gr IX 94, 12)

All the disclosures made by Jakob Lorber that have so far been quoted and discussed can be seen to be true in that either events have already occurred, or impending disasters are clearly evident in outline. Some of the prophecies quoted below refer to the final stage of the Last Days and are said to occur by the end of the century. In part these are difficult to interpret or not clear at all; they do show, however, that the **events will be what in the Revelation to St. John is referred to as apocalypse**.

The catastrophe cannot be equated with the end of the earth or even the universe. The disclosures make it quite clear: "The earth will continue, as it did continue after Noah (the Flood), and it shall support the brighter of My children; only the filth that has grown far too much will be removed from it and end up in a place of purification, of which there surely is no lack in My great kingdom." (Gr V 110, 6)

Jesus described the Last Day of the present human race to his disciples, predicting that "in not quite 2000 years from now" mankind "will have to be purified in the great fire of life." (Gr VIII 182, 5)

In those days, Jesus told certain things to a small group of individuals who listened with bated breath. They were not, however, allowed to pass this information on to the people. "Am I to note down on the parchment what you have told us today of the great judgement?" John asked the Lord, and was told: "Let that be, for in that time (our time) I shall reveal such things through the mouths of newly-awakened seers and prophets, to men who are of good will." (Gr X 157, 1-2) "I shall tell them everything that is now being said in My presence, through their hearts, into their pens." ". . . in those days, men will almost all be able to write and to read, and so they will be able to read and understand the new books. And this way of spreading My teaching, given new and pure from the heavens, will be able to reach people all over the world much more quickly and effectively than is possible now through messengers going out in My name and passing it on from mouth to mouth." (Gr IX 94, 4-5)

The words "purification of mankind through fire" have been used. This fire must be interpreted as partly real and partly allegorical. Jesus referred to four kinds or degrees of fire when speaking to the disciples.

The first kind of disaster is described as follows in New Revelation: "The fire shall be called great and general hardship, misery and sorrow, such as the earth has never seen before. Faith will die and love grow

cold." "One nation shall rise against another and fight it with weapons of fire." "Tremendous scarcities will develop, starvation, many dreadful diseases, epidemics and plagues among men, animals and plants. Great storms will also arise, earthquakes..." "that is the first degree of fire." (Gr VIII 185, 2-6)

It is also said that **"at that same time", technical progress, i.e., steam power based on coal and oil, electricity and weapons of war, will have reached a high level.** (Gr VIII 185, 7-9) The firearms that have brought so much trouble to man are regarded as the second degree of fire, and referred to as "natural fire." Lorber's disclosures contain no reference to atomic weapons. The following words refer rather to the fact that the balance of terror which has now existed for many years will also continue in future. The remarkable statement reads as follows "Inventive men will go so far with their weapons that soon no nation will be able to go to war against another. For if two nations attack one another with such weapons they will easily and very soon destroy each other to the last man, and that surely will bring neither side true victory or gain. This is something their kings and the leaders of armies will soon come see..." (Gr VIII 185, 9)

The risks inherent in the population explosion and the world wide rise in unemployment seem much more serious to many experts than that of atomic war.

The **third degree of fire** is a spiritual fire. "It will consist in My waking more and more brightly illuminated seers and prophets several hundred years in advance" (among them *Boehme*, *Swedenborg* and *Lorber*). The prophets will have the task of proclaiming the teaching of Jesus anew, cleansed from ritual and false interpretation, and this will lead to the decline of the Catholic Church. The words used are that these prophets "shall open up for the church the road to its downfall." "Just as now (in Jesus' days) this night consists in heathenish, blind and meaningless ceremonies called public worship, it will also exist in that form in those days, but shall be destroyed and annihilated by the third kind of fire from the heavens." (Gr VIII 186, 3)

The **fourth degree of fire** will consist of **great natural earth revolutions of all kinds and types, particularly in those places on earth where men have built over-great and magnificent cities** where there shall reign the greatest arrogance, lovelessness, evil habits, false judgements, power, respect, indolence, and on the other hand also the greatest poverty, all kinds of misery and want (slums), brought about by overweening epicureanism (devotion to a life of ease and pleasure) on the part of the great and powerful." (Gr VIII 186, 4)

"In those cities, all kinds of factories will also be set up on a large scale, out of excessive desire for gain, and instead of human hands, fire and water shall work in them, in a system of thousands of brazen machines most artfully made. They will be fired by very ancient earth

coal, which men will obtain for themselves in over-great masses from the depths of the earth. When these goings-on shall have reached their highest point one day, through the power of fire, then the air of the earth in those areas will be filled too powerfully with combustible forms of ether which will soon ignite here and there and transform such cities and regions to dust and ashes, with many of their inhabitants. And there shall then no doubt also be a great and effective purification. Anything not reached by the fire created in this fashion shall be reached by great earth storms of all kinds and types in the places where it shall be necessary, for nothing shall be destroyed unless there is need." (Gr VIII 186, 56) [Jesus expressly told the apostles](#): "That is of course a prediction for the still far distant future, but it shall not go unfulfilled." (Gr VIII 186, 9)

[The following prophecies are probably the ones most difficult to interpret.](#) "When the number of pure and good people shall grow very small, as in Noah's day, the earth shall once again be visited with a general judgement, sparing neither men, nor animals, nor plants. Then proud men shall find their weapons that spew fire and death to be useless, and their strongholds and brazen roads along which they travel at the speed of an arrow shot in the air, for it shall **come travelling out of the air as an adversary**, and shall destroy them all who have done evil at all times. That shall be a true time for shopkeepers and money changers. What I have recently done at Jerusalem in the Temple to the money changers and pigeon sellers I shall then do on the large scale, over the whole earth, and shall destroy all the junk shops and money booths, through the **adversary whom I shall send from the wide air spaces of the earth, like a flash of lightning with great noise and thunder**. Truly, all the hosts on earth will fight against him in vain, yet the great invincible adversary shall do no harm to My few friends, and shall spare them for a completely new plant nursery, from which new and better people shall arise." (Gr V 108, 2-3)

"There is a very great country far to the West around which the great world ocean flows on all sides, so that it is nowhere connected above the sea with the Old World. Starting from that country, the people shall first of all hear great things, and these shall also come up in the west of Europe, and out of it shall arise a bright radiance and reflection of light. The lights of the heavens shall meet, know one another and support each other." (Gr IX 94, 14)

"The people will receive warnings through seers and special signs in the firmament, though only the few who are Mine will take heed, while the people of the world will consider it all merely strange effects produced by nature..." (Gr VI 150, 16)

[On the meaning of the disclosure made concerning the "adversary from the air" and "lights in the heavens" there has been much speculation. Protagonists of the UFO theory connect the latter phrase](#)

with the unidentified flying objects innumerable people from all walks of life have observed in the sky, objects popularly known as 'flying saucers'. They base their views on the following disclosure in New Revelation, believing that extraterrestrial people will come and intervene in the chaos among present-day men. "Now the time is coming when I shall open a view of the earth to the inhabitants of the greater planets, and make clear to them the standpoint of those who set out to look for Me and came to this earth. Then they shall grow greatly excited, and this excitement shall extend from Venus to Urka. Then it shall come about that 'the forces of heaven are shaken', and a tremendous call shall go out from all sides to the inhabitants of this earth . . ." (Wiederk. 69) Others interpret the disclosure to the effect that the inhabitants of other heavenly bodies will give men spiritual help.

Repeated statements made in New Revelation leave no doubt but that other bodies in the universe are also inhabited by humans. The gospel words "I have other sheep, that are not of this fold" lack the precision, according to New Revelation, of those actually spoken by Jesus; the text has obviously been mutilated at a later date. The full version is: #400040 "I have many other flocks that do not dwell in the sheepfold of the earth, but live in their own way on countless other earth and universal bodies. All these have to be guided to the sheepfold of life eternal." (GS I, 61, 9)

Scientific views have not been in accord with this in the past. Some years ago, however, they underwent a profound change. According to Dr. Ernst Stuehlinger, head of Science at NASA, the view that the universe contains innumerable bodies inhabited by beings gifted with intelligence has now gained widespread acceptance. There has been a profound change in this respect, compared to earlier concepts, the astronomer states. ²⁶⁶

Some of the disclosures made in New Revelation do not agree with scientific knowledge, yet it is evident from the case just quoted that this is no reason to doubt the credibility of New Revelation. Scientific discoveries are being made all the time, often leading to fundamental change of opinion.

New Revelation Interpretation of The Revelation to John

Much scholarly work has been done to decipher the Revelation to John and also certain passages in the Gospel of Matthew that refer to the Last Days. New Revelation offers a great deal of illumination here. "No one has as yet found the right key that will open up the books of Holy Word." "For as long as man does not grasp the import, or the spiritual meaning of those words - known as correspondence or parallel-efforts will be made in vain to grasp the innermost meaning of My words." (Wiederk. 99) "In this Revelation to John you will find merely symbolic images. You

will find the 'anger of God', the 'plagues' and several other terms the prophets themselves used on several occasion in those days, though they are not to be taken literally." "I, the God of Love, can wield neither anger, hatred nor revenge: for this is entirely impossible, although, being God, I could restore the proper order to everything at once, through sudden annihilation or moral pressure." (Wiederk. 100)

"It emerges from this that all the books of the Old and New Testament contain many things that are not meant in the literal sense, but - in accord with the thinking at that time - nevertheless contain forever the great seed of the spiritual!" (Wiederk. 100 f.)

"The trumpet calls for example are numerous parallele to moral and spiritual changes occurring in the human heart and mind, as soon as the two-edged sword of doubt intervenes, and the mistrust of unbelief wields its scourge." (Wiederk. 109)

In the same way, New Revelation elucidates the passage relating to the Last Days in the Gospel of Matthew, chapter 24, wrongly equated with the end of the world by the churches. "There is nothing more foolish you might think of than perhan a so-called crucifix being seen in the starry heavens." (Hi I, p. 337, 2) "The 'sign of the Son of Man' is the same in meaning a the love newly awakened in this 'church', with all its heavenly attributes, such as are compassion, patience, gentleness, humidity, devotion, obedience and acceptance of all the suffering of the cross. See, this is the living sign of the Son of Man that shall appear in the heaven of the inner, eternal life, and shall not kill but gave abundance of life." "'Heaven' should be regarded a the whole religious truth arising from the Word, and this is the 'church' in its genuine form." (Hi I p. 338, 8 and 9)

The words "then all shall see the Son of Man coming on the clouds of heaven, with power and great glory" (Mt 24, 30) are also elucidated. They should be taken to mean "the living Word in the heart of man, or My eternal love in its fullness, and this is 'of power and great glory'. And 'the clouds of heaven' are infinite wisdom itself in this living Word. That, then, is the explanation in short of this passage." (Hi I. 338, 11) "You are in a time of great transition." (Wiederk. 71) "You will understand that the long period of shifting hither and thither must gave way to a point of decision, when it is determined who shall be victor and who vanquished. You are now approaching that time" " (Wiederk. 113)

"When all spiritual and physical wars have ceased, then all will understand Me easily and also freely obey My commandments, that start with love of your neighbor and end with love for God ' " (Wiederk. 115)

"Then there shall also be only one church, and one shepherd and one flock." (Wiederk. 115) "In the Revelation to John, this time bears the title 'the millennium' or 'the New Jerusalem'." (Wiederk. 114)

The 'millennium' will, however, be preceded by the Last Days, the Judgement. "Most of what is said in the Revelation to John, being the crisis of development, has come to pass, the worst is still to come." "Be

prepared for anything! It is not I, but man's animal nature, the unbelief artificially produced among men, their untrammelled greed for power and money that will also help to fill these scales of ire and fulfil the trumpet pictures." (Wiederk. 1 19)

It should be noted that the 'millennium' that is to follow on the Last Days should not be seen as a period of one thousand years, according to New Revelation, but a time when "the spiritual has overcome the material world." (Wiederk. 114)

It will be a time "when the schooling of the soul is paramount" and "hardness of soul can no longer occur, with the right of might completely disappearing." (Gr XI p. 150)

"This kingdom has been presented for a long time in the spirit and in the hearts of good men." (Gr XI p. 326)

Will Mankind Heed God's Warnings?

Prophets have always been considered troublemakers. Their criticism of conditions and of the actions of men caused annoyance, and their prophesies seemed highly improbable to people, products of the imagination. **Noah was ridiculed, Amos driven out of the country, and Jeremiah thrown into prison.** Soon, however, **the disasters they had predicted came upon the peoples who had not wanted to listen, with annihilating force.**

Now as ever, the urgent warnings given by the Lord and the pure teaching offered will be received in different ways. However convincing the proof, **many will refuse to accept that there is a supernatural charisma and that the prophet Jakob Lorber spoke in the name of the Lord.** Judging from previous experience, **the effect of warnings uttered by prophets must not be overestimated.** That is also what Lorber was told: "Very many will not take heed; they will ascribe everything to natural forces, and the soothsayers will be called liars." (Gr VI 174, 6)

New Revelation makes it clear beyond all doubt that "now as ever, the prophets will mostly preach only before deaf ears." (Pr 24)

It is not at all easy to get a society which is largely devoted to materialism and hedonism (an attitude where pleasure ranks above everything) to change its ways. **Cold intellectualism no longer has an organ able to perceive the transcendental and therefore also is unable to see the hand of God in the disasters that befall mankind.** Once life has been reduced to a mechanism that can be understood by analytical thought, and people are thus cutting themselves off from the final causes and contexts of existence, they have to end up in an existential vacuum, convinced that life has no meaning. As a result, the masses who have lost their faith are increasingly looking for distraction in the superficial consumer life. Yet inner emptiness and the secret fear remain. If we base our prognosis on the following statements made by Jakob Lorber, **there is little hope of progress in the direction of common sense.**

"...Once the world has got someone in its clutches it will be very hard for that person to escape its powers." (Gr VIII 166, 15) "Once a river has started to move and grow in size, it will be too late to check it and stop its progress." "His (the clearsighted person's) views may be absolutely right, but what is he to do if the great mass is blind and deaf." (EM 66)

The normative power of the factual world makes it unlikely that there will be a change, i.e., that **people will refuse to follow** the attractive force of a way of thinking based on achievement and high living

standards and on the good life. As the gospels say, and New Revelation very much confirms, no one can "serve the world and its mammon and at the same time also the living Kingdom of God. That is impossible." (Gr 77, 14)

The time has not yet come when everyone will understand the signs that indicate all kinds of misfortune to come for mankind signs that are increasing all the time.

Never yet has a nation nearing the end of its period of high civilization realized what is going on around it; nor have such nations ever grasped that **inflationary demands mean the end civilization.** The decline of the Roman Empire was also preceded by a period of inflated demands and monetary inflation. In 301B.C., the Emperor Diocletian imposed a wage and price freeze, but this failed, just as similar measures have recently failed in the U.S.A. and some European countries. Diocletian complained: "Greed was raging everywhere in the world." ³²⁷ How the same picture repeats itself! In those days, too, cold desire for gain ruled before the decline occurred, and people were caught up in the meshes of their unreasonable demands.

Some people will console themselves with the thought that life will go on, even after major disasters. This merely shows their lack of historical knowledge. Life will go on - but the question is - how. At the time of the Emperor Constantine (4th century), Rome had 1.5 million inhabitants." ³²⁸ After the collapse of the empire, forty thousand people were left there, and during the Middle Ages Rome had become a mere village. Goats were grazing in the forum." ³²⁹ Once the Teutonic tribes had erupted from the virgin forests, flooding the dying Roman empire, it took something like 500 years until small towns came into existence again, and again several centuries until cathedrals were built, to indicate the growth of a new culture. "Who would have believed", St. Jerome (d. A.D. 420) was to write, "that Rome, based on all the treasures of the world, would ever come to fall?" ³³⁰

In our day, too, the moving finger has already written the words on the wall, as is apparent from the alarming increase in disasters that threaten the world, as just discussed.

Clearsighted men and women are aware of the seriousness of the situation we are facing, and of the underlying trend. Ernst Benda, for example, 1971-1983 President of the Federal Constitutional Court in the F.R.G., said: "The feeling that we are living in a time of change and uncertainty is more than an emotional response. We are in a crisis situation. More than ever, people do not know where to turn. The process is a more dramatic one than in the past." ³³¹ A warning issued by the renowned scientist Carl Friedrich von Weizsaecker, on the basis of insight gained, also should have given pause for thought: "It is my personal belief that increasing criticism of a technocratic world presages profound crises, and indeed disasters. It is unforgivable to refuse to listen to

Kassandra, to Jeremias (prophets of doom)." ³³²

Another message that now is taken more and more seriously and must be taken note of is that Fatima (1917), referring to the Last Days. According to the Catholic journal *Stimme des Glaubens* (October, 1981), Pope John Paul II talked about some aspects of this to a close circle when visiting Fulda. Among other things, he referred to "whole continents to be flooded by the oceans, and people being called away from one minute to the next, in their millions."

In 1973, Bishop Rudolf Graber of Regensburg declared in a lecture given before many Bishops at Freiburg i. Br. (F.R.G.) that Fatima was "the great eschatological sign (eschatology = the four last things: death, judgement, heaven and hell) God had given for our time." ³³³

New Revelation says the following, in brief, on the events which are to come: When "the signs of terrible disasters are increasing" (Pr 37), it will no doubt be generally realized that the Last Days are imminent. Only then, New Revelation says, will a change of heart occur for many. "My voice can usually only emerge clearly in the human soul when many bitter experiences of all kinds have made the soul more inward, making it turn away from outer things." (Gr XI p. 151)

"There shall be general suffering, misery and sorrow, greater than any the earth has ever seen. " (Gr VIII 185, 2) Then "the bad state of affairs in human life will soon bring many others to your camp." (LGh p. 90)

"From now onwards (in Jesus' day), less than a full 2000 years shall pass before the great judgement shall occur." (Gr VI 174, 7)

"I shall make the peoples sober through suffering. I shall rip away the delusion that the first thing man should look for is worldly pleasure, seeking enjoyment only. I shall teach them - sadly through unpleasant events - how short-lived worldly self-conceit, worldly fame and worldly blessings are, at the same time proving to them the eternal nature of spiritual treasures. That is how individuals shall fare, and also nations, rulers and priests. I shall show them all that there is yet one other who is above them, one who does let them do as they will, but yet alone holds the threads that link situations and circumstances. He knows how to use everything - even the worst men can do - for the greatest benefit of mankind as a whole and also of the individual." (Pr 308)

"I, creator of the whole universe, have to see My creatures, made by Me to attain to the highest spiritual rank, take the wrong road, rather than hasten towards the spiritual, conscious of their lofty origins." (Pr 220)

"Thousands of people who have lost their way are hastening down the wrong road to an early grave. They depart from this world still immature, arriving in the other world in an even more immature state. What is to become of such people? They were unable to stay here, and also do not feel at home there. O, you have no notion of the tortures gone through by souls that wander about in indecision. The earthly world they have lost is no longer accessible to them, and the spiritual does not accord

with their way of thinking and their essential nature." (pr 110)

"That is why an awakening is needed, all the more so in these days when the solution of the whole question as to the spiritual destination of man is about to appear, and most men have entered so far into a worldly, egoistical way of life that the gentle touch of a finger will hardly waken anyone, and forceful ways will be needed to draw from the mire of the world the people who have sunk in so deeply." (Pr 309)

"Resistance offered by many there will be more than enough, but the medicine has to be taken, and the bitter cup drained to the lees. " (Pr 309)

"I could today repeat My lamentations over the fate of Jerusalem, for mankind foolishly still fails to recognize its mission, the purpose for which it was created, and the purpose of its present and future life." (Pr 220)

"Everywhere I let sparks of My light of Heaven be scattered, everywhere My voice, the voice of the Father, is heard: Turn around, you whose heads have been turned, hear the voice of your heavenly father, who is warning you before the great catastrophe approaches - as in days gone by over Jerusalem and its people." (Pr 222)

New Revelation has many unpalatable truths to tell the people of our time, through God's prophets. It addresses its urgent warnings to those who have become subject to the spirit of the age. **New Revelation, the greatest opening of seals of all times, contains the whole story of creation and salvation, and the true teachings of Jesus.** It drops into the souls of men with the impact of a great cataract. Taken aback and in amazement, many will perceive a widening of spiritual horizons, and come to see men's doings in these Last Days from a new point of view, from the outside as it were, or sub specie aeternitatis, i.e., from the point of view of immortality.

For many people who are beset, confused, seeking the truth, the true teaching of Jesus as made known by the prophet Jakob Lorber will open up the fundamental mysteries of the world and of human life, and become a joyful, exciting experience. Many on the other hand will no doubt take affront at New Revelation - as they have at the Gospels until now. "Let them talk", the Lord said to Lorber, "let My old word (the Gospels) and every new word (New Revelation) be the barest nonsense to them." (Hi II p. 97)

"My teaching would deprive them of their sweet life on earth, when this is their greatest possession." (Gr I 124, 4) "My teaching, however, demands renunciation of the very thing that seems most pleasant to the people of the world." (Pr 130)

"The Kingdom of God can only be reached through force and great sacrifices." (Gr VIII 16, 3) "A truly noble and good person is modest in his demands, whereas the wicked, lightless wordly person never finds his demands satisfied." (Gr II 201, 7)

Throughout New Revelation, modern man is reminded that his short life on earth is the training ground for a higher, eternal life. A mirror is held up to many. Yet has there ever been a time when prophets concerned themselves over the opinions of the masses or the words spoken by priests? They were in fact unable to do so, for it was not their own thoughts they were speaking or writing down. Jakob Lorber was told: "I say to you: If your words found acclaim in the world they would not be of Me. To be despised by the world has at all times been the greatest witness for that which comes from Me." (Hi II p. 98) "Where you can make no change, because of the freedom of will and of vision given to every man, save yourself all toil and trouble in future." (Hi II p. 97) "It is hard to preach to the deaf and blind." (Hi I p. 181) "Do not concern yourself over these; schools of correction will spread from here to beyond, extending wide." (Gr II 133, 6)

"Beyond, a place will be found for them where their obstinacy shall melt like wax." (Hi II p. 143)

Both in the Gospels and in New Revelation it is clearly stated that **only part of the seed cast abroad will find fertile soil.** On the other hand **New Revelation also predicts that at almost 2000 years after Christ there will be a spiritual awaking for mankind,** "that shall travel from one end of the world to the other, like a column of fire" and which **will take hold of "many millions"**. (Gr I 72, 3)

History has shown that new spiritual impulses will sometimes come up with tremendous rapidity and irresistible force. Many people hold the view that the first signs are already apparent of a religious renewal occurring outside the churches which are disintegrating. According to Jakob Lorber, there can be no doubt but that **"the rise of the spiritual and eternal sun of truth" (New Revelation) cannot be prevented,** in spite of much resistance. (Gr VIII 46, 4)

"My work shall emerge into the light of day unhindered, as a great magnet that shall attract all." (Hi I p. 99)

There will be an increasing number of people who feel that the only way to restore a lost dimension to life and gave it meaning again is by filling the religious vacuum. It will come true what Jakob Lorber heard his inner voice say on June 27, 1841: "I am giving it to you in order to set a new corner and boundary stone for the world. Many shall fall over this, for they do not follow the way of humility, utter self-denial, patience, gentleness and great love that is shown in it." (Hi I p. 390)

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